¶ An exposy-tyon after the maner of a cõtem-placyon vpon the .li. Psalme/ called Miserere mei Deꝰ/ Whiche Hierom of Fer rarye made at the latter ende of hys dayes.

¶ Expositio atque ratio in Psalmũ Miserere mei, fratris Hieronymi de Ferraria, quam i vltimis vite sue diebus.

ALas wretche that I am, cõfortlesse and forsaken of alle, which haue offended both the heuen and erthe. whether shall I go? or whether shall I turne me? To whom shall I flye for socour? who shall haue petye or cõpassion on me? vnto heuẽ dare I nat lifte vp myne eyes, for I haue grenously synned against it, and in the erth can I fynd no place of defence: for I haue bene noysome vnto it. what shall I nowe do? shal I dispayre? God forbyde, ful mercyful is God: & my sauiour is meke & louynge therfore God onely is my refuge he wyll nat despyce hys creature neyther forsake his owne ymage. Vnto ỹ therfore moste meke & mercyfull God come I all sade & sorowfull for ỹ only art my hope, and thou art only thy toure of my defence But what shall I saye vnto ỹ, sythe I dare nat lifte vp myne eyes, I wyl poure out the wordes of sorowe, I wyl hertely beseche the for mercy and wyl saye.

IN telix omnibꝰ dicitur qui deum ter ram q̃ offendit. Quo ibo? Quo me bertam? Ad quẽ confugiã? Quis mei miserebit? Ad celũ oculos leuare non audeo, quia ei graviter peccaui. In terrã refugium nõ inuenio, quia ei scandalum fui. Quid igitur faciã? Desperabo? Absit. Misericors est deus, pius est saluator meus. Solus igitur deus refugium meum, ipse non despiciet opus suum, non repellet imaginem suam Ad te igit̃ piissime deus confugio ac me cõmendo, quoniam tu solus refugium meum. Quid aũt dicam tibi, cum oculos leuare non audeã. Verba doloris effundã, misericordiã tuam implorabo, et dicam.

A Haue

Mlererē mei dē̄ſe cundum magnam miſericōꝛdiam tuam.
Deus, qui lucem habitas inaccellibilē deꝰ abſcōditus, qui oculis coꝛpoꝛeis videri nō potes, nec intellectu creato cōpꝛehendi, nec lingua hominū ſeu angelozum explicari. Deus meus, te incompꝛehenſibilem quero, te ineffabilem inoco, quicquid es, qui vbicꝫ es. Scio enim te ſummā eſſe rē ſi tamen es res et non potius omnium reruꝫ cauſa, ſi tamē es cauſa. Non enim inuenio nomen, quomodo tuam ineffabilem maieſtatē nominare queā. Deꝰ, inquam, q̄ es quicquid in te eſt. Tu es enī ipſa ſapiētia tua, potētia tua, ⁊ ſumma felicitas tua. Cū itaqꝫ ſis miſericoꝛs quid es, niſi ipſa miſericoꝛdia? Quid aūt ſum ego niſi ipſa miſeriaꝫ? Ecce ꝺ̄ o deꝰ miſericoꝛdia, ecce miſeria coꝛam te eſt, quid facies miſericoꝛdia? certe opꝰ tuū. Numquid poteris recedere a natura tua? qđ eſt opus tuum? Miſeriam tollere, homines miſeros ſubleuare. Ergo miſererē mei deus. Deꝰ iquā mia, tolle miſeriam meā, tolle pcā mea, etenim ſunt cūma miſeria mea. Subleua me miſer, oſtēde in me opꝰ tuū, exerce i mebitutē tuā. Abyſſꝰ abyſſū inuocat. Abyſſus miſe-

Haue mercy vpon me (oh God) accoꝛdynge to thy great mercy.
O God whiche dwelleſt in lyght that no man can atteyne, God whiche arte hyde and canſte nat be ſene with bodely eyes, noꝛ compꝛehended with any vnderſtandinge ꝓ euer was made, nether expꝛeſſed with the tonges of men oꝛ aungels. My God, the which art incompꝛehenſible do I ſeke; the whiche canſt not be expꝛeſſed do I call vpon what thynge ſo euer thou art, whiche arte in euery place. I knowe that thou art the moſte hye and excellēt thynge, yf thou be a thynge, and nat rather the cauſe of all thynge, yf I maye ſo cal the, foꝛ I fynde no name by the which I maye name oꝛ expꝛeſſe thyne in enarrable maieſtye. God (I ſaye) whiche arte all thynges that are in the, foꝛ thou arte euen thyne owne wyſedome, thy power and thy moſte gloꝛyous felicite. Seinge therfoꝛe that thou art mercyful, what art thou but euen the very mercy it ſelfe? And what am I, but very myſery? Behold therfoꝛe o god which art mercy, beholde myſery is befoꝛe the, what ſhalte thou do mercy? truely thy woꝛke, canſte thou do otherwyſe than thy nature is? And what is thy woꝛke verely to take awaye myſerye, and to lyfte vp them that are in wꝛetched condicyon, therfoꝛe haue mercy on me oh God. God I ſay whiche art mercy take away my myſery, take awaye my ſiñes, foꝛ they are mine extreme miſerye. Lyfte vp me which am ſo myſerable, ſhewe thy woꝛke in me ⁊ exercyſe thy power vpon me. One depth requyꝛed an

other,

ther, the depthe of mylerye requyred
ꝑ depthe of mercy. The depthe of synne
axeth the depth of grace & kauour. Gre-
ater is the depthe of mercy than ꝑ depthe
of mylery. Let therfore ꝑ one depthe swa-
lowe vp the other. Lerne the botomeles depth of mercy swalowe vp the profounde depthe of mylery.

Haue mercy on me (oh god) accordynge to thy great mercy.

¶ What after the mercy of men whiche is but swal, but after thyn one mercy which is vnmesurable, which is incomprehensyble, whiche passeth all synnes without cõparyson. Accordige to that thy greate mercy with the which thou hast so loued the worlde, that thou woldest gyue thyne onely soune. what mercy can be greater? what loue cã be more. who can despayre? who shulde nat haue good confydence? God was made man & crucyfyed for mẽ. Therfore haue mercy on me (oh God) accordynge to this thy greate mercy by the which ꝓ hast giuen thy sonne for vs, by which (through hym) ꝓ hast taken away ꝑ synne of ꝑ worlde, by whiche (through his crosse) ꝓ haste lyghtened al men, by which (through him) ꝓ hast redressed all thynges in heuẽ & erthe. washe me (oh lorde) in his bloude, lyghtẽ me in his humilite, redresse me i his resurrectyon Haue mercy on me (oh God) nat after thy smal mercy (in ꝓparison) whan ꝓ helpeste men of theyr bodely euylles, but it is greate whan ꝓ forgyuest synnes, & doste eleuate men by thy fauour, aboue the treppe of the erthe. Euen so Lorde haue mercy

rie, inuocat mie. Abyssꝰ pcõr inuocat abyssum gram. Maior est abyssꝰ mie: quã abyssꝰ miserie abscondeat ergo abyssꝰ abyssum. Abscondeat abyssus misericordie abyssum miserie.

Miserere mei Deꝰ secundũ magnam misericordiam tuam.

¶ Non secundum misericordiã hominum que parua est, sed secũdum tuam, que magna est, q̃ immensa est, qua incõprehẽsibilis est que oia pcã in immensum excedit. Secundũ illã magnã miaz tuam, qua sic dilexisti mũdũ, vt filiũ tuum vnigenitũ dares Que maior mia esse potest? Que maior charitas? q̃s desperare potest? Quis nõ cõfidere? Deꝰ factus est hõ, et ꝓ hoibus crucifixꝰ est qui misereꝛe ergo dꝰ scõr hãc magnã miaz tuã qua filiũ tuũ pro nobis tradidisti, qua ꝓ ih pcã mũdi abstulisti, qua ꝓ crucẽ eiꝰ oẽs hoies illuminasti qua ex q̃ i celis & q̃ i terris sunt ꝓcũr instauraste. Laua me dñe i sanguine eiꝰ, illumina me i humilitate eiꝰ instaura me i resurrectione eius. Miserere mei dꝰ nõ scõr paruã miam tuã, parua em mia tua est, cũ hoies corporalibꝰ miseriis subleuas, magna aũt qñ pcã dimittis, & hoies p gram tuã sup altitudinẽ ire suscollis. Ita dñe miserẽ

mei secundū hanc magnā miam tuā, vt me ad te cōuertas, vt pcā mea deleas, vt per gratiam tuā me iustifices. Et secundum multitudinē miserationū tuarū: dele iniquitatē meā ¶ Misericordia tua domine est abūdantia pietatis tue, qua miseros pie respicis. Miserationes aūt tue sunt opera & pcell⁹ mie tue. Venit Maria Magdalena ad pedes tuos bone Jesu, lachrymis eos lauit capillis abstersit, idulsisti ei, in pace eā remisisti, hec vna miseratio tua dñe. Petr⁹ negauit et cū iuramēto detestat⁹ est te, respexisti eū, amare fleuit indulsisti ei, & principē apostolum eū cōfirmasti: hec itez miseratio tua dñe. Latro in cruce vnico ꝟbo saluat⁹ est. Paulus in pscutionis feruore vocatus, statim spū sācto replet⁹ est. Hę sunt miserationes tue Domine. Deficeret oīe tempus si omnes miserationes tuas numerare vellē. Quot eū iusti, tot miserationes. Nullus gloriari potest i semetipso veniant oēs iusti, siue in terra siue in celo, et interrogem⁹ eos coram te an sua virtute salui facti sint. Certe omnes vno corde, vno ore respondebunt: Non nobis domine non nobis, sed nomini tuo da gloriaz. Sēp misericordia tua

And accordynge to the multytude of thy cōpassions wipe away myne iniquite. ¶ Thy mercy lorde is the habundaunce of thy pitie, by the which thou lokest gentely on the poore and wretched. Thy compassyons are the workes, and processes of thy mercy. Marye Magdalene came vnto thy fete (good Jesu) she washed thē with her here, thou forgauest her & semtest her away in peace, thys was (Lorde) one of thy compassions. Peter denied the and forsoke ꝭ with an othe / thou lokest vpon hym & he wept bytterly / thou forgauest him & madest him one of the chiefe amonge thyne Apostles this was (lorde) a nother of thy compassyons. The thefe on the crosse was saued with one worde. Paule in the furious wodnes of his persecucyon was called and by and by fulfylled with the holy ghoost, these are lorde thy compassyons. The tyme shulde fayle me yf I shulde number al thy mercyable cōpassiōs, for loke howe many ryghtwyse men there be, & so many are thy godly cōpassions. There is none that can glory in him selfe. Let thē all come ꝭ are ryghtwyse eyther in erthe, or in heuen and let vs are them before the whether they be saued by their owne power and vertue. And surely all they wyll answere w̄ one herte and one mouth sainge. Nat vnto vs (lord) nat vnto vs, but vnto thy name gyue all ꝭ prayse for thy mercy & for thy truthes

truthes sake. For they in their owne swerde possessed not the land and theyr owne arme or power saued thē nat, but thy right hande and thyne arme, and the lyghtnynge of thy countenaūce for thou delitest in them (that is) they are nat saued for their owne deseruinges lest any man shuld bost hym selfe / but because it pleased the so to be. whiche thinge the prophet doth also more expressely witnes of the whan he saith: he saued me because he wolde haue me. Sithe therfore that thou art the same God with whom is no alteracion or variablenes, nether art ꝓ chaūged vnto darknes: and we thy creatures as well as our fathers which were borne vnder cōcupiscence sinners as wel as we/and sithe there is but one mediatour and atonement betwene God and man that is Christe Jesu whiche endureth for euer / why doste thou nat poure on thy plentuous compassyons vpon vs as wel as thou dydest vpon our fathers: hast thou forgoten vs? or are we onely synners: dyd not Chryste dye for vs? Are all thy merytes spent and none lefte.

¶ Lorde our God I desyre and hertely beseech the / to put out myne iniquite accordynge vnto the multytude of thy compassions. For many ye and infinite are thy compassyons / that accordynge (I say) to the multytude of thy compassions thou vouchesauke to quenche my synne: that as thou haste drawen and receyued innumerable synners and hast made thē righteous/euen so that thou wilt drawe and take me and make me ryghtwyse

& veritate tua. Nec enī in gladio suo possidebit terram, & brachium eorum non saluabit eos, sed dextera tua et brachium tuum illuminatio vultꝰ tui qm̄ placuisti in eis. i. non ex meritis eor, non operibus saluati sūt, ne quis gloriari possit: sed quia ita placitum est coram te: quod & expressius de te propheta dixit, cū ait: Saluum me fecit, qm̄ voluit. Cui itaq; tu sis idem deus apud quem non est transmutatio, nec vicissitudinis obūbratio: et nos creature tue sicut & patres nēi, q̄ ex cōcupiscentia nati sunt peccatores sicut & nos, vnusq; sit mediator dei & hominū, Christus Jesus que manet ineternum. Cur miserationes tuas non effundis super nos, quēadmodum & effundisti super patres nostros? An obliitus es nostri? an nos soli peccatores? an nō pro nobis mortuus est Christus? an nulle amplius super sunt mie?

¶ Dñe deus noster, te rogo, te obsecro dele iniquitatē meā, scōm multitudinē miserationuꝫ tuarū. Nam multe & infinite sunt miserationes tue, vt videlicet scōm multitudinē miseratiōnū tuarū deleas iniquitatē meā sicut innumerabiles ꝓtōres traxisti suscepisti et tutos reddidisti, ita me trahere

thorough the grace and fauour / therfore accordynge to the multytude of thy compassyons wype away myne iniquite. Clense and purifie myne herte that (after all mine iniquite is put out and all my vnclennes clensed) it maye be as a clene table in the whiche the fynger of God may wryte the lawe of his loue and charite with the which can none iniquitie continue.

Et wasche me more frō myne iniquite and clense me from my synne.

¶ I graūt and knowlege (oh lord) thou hast ons put out mine iniquite thou hast put it out agayn and haste washed me a thousand times, howe be it yet wasche me frō myne iniquite, for I am fallen again Dost ꝯ vse to spare a sinfull man vntyl a certayn nomber of his syn, which whan Peter enquired, howe often shal my brother offende againſt me, and I shall forgyue him, wether seuen times: thou answerest: I say nat seuē tymes but seuēty tymes seuen tymes takynge ꝯ certayne number, for an infinite nūber. Sythe thā ꝯ a man must forgyue so often shalt thou in pardonynge & forgyuenes be passed of a man: is nat god more than man ye rather God is ꝯ great lorde & euery mā lyuinge is nothinge but all vanite. And only God is good & euery mā a lyar. hast ꝯ nat sayde. In what houre soeuer ꝯ sinner doth repēt I wyl nat remēber any of his iniquities: Behold I a sinner do repēt & morne for myne olde preuysores festred within, & nowe are they broken forth for myne owne folyshnes. I am depressed &

for

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suscipere & iustū ꝯ gratiam tuā reddere digneris. Scōm ergo multitudinem miserationū tuarū dele iniquitatem meā. Abstergo cor meū vt si iniquitate deleta, ac si immūdicia expulsa, stat sicut tabula mūda, i qua digitus dei legem charitatis siue scribat, cum qua habitare nulla potest iniquitas. Amplius laua me ab iniquitate mea, & a peccato meo munda me.

¶ Fateor Dñe, semel delesti iniquitatē meā. Delesti itez lauasti me milies: adhuc laua me ab iniquitate mea, quia iterū cecidi. Nunquid ad certum numerū parcis homini peccatori? Qui Petro interrogāti, quoties peccabit in me frat̄ meus, & dimittā ei septies? respōdisti: Non dico septies? sz et septuagies septies, numerū finitū p infinito accipiēs. Nūquid ergo īdulgētia superaberis ab hoie? nonne maior Deus hoie? nonne melior hoie. Quinimo dr magnꝰ Dñs, et vniuersa vanitas ois homo viuens, et solus deus bonus, ois autē homo mē dax. Nonne tu dixisti: In quacūqz die īgemuerit pctōr, oīm iniquitatum eius non recordabor, Ecce ego peccator ingemisco, qz corrupte sunt cicatrices mee a facie insipientie mee Miser factꝰ sū & curuatꝰ sū

sore broken I walke in continuall mor-
ninge, I am feble and very weake I ro-
red for the sorowe of myne herte.

Lorde al my desyers are before the and
my sorowefull syghes are nat vnknowen
vnto the. Myne hert trembleth and pan
theh for sorowe, my strēgth fayleth me &
euen ꝑ very light of myne yes cease frō
theyr office. wherfore than oh lorde dost ꝑ
nat put away myne iniquite? And yf thou
put it out accordig to ꝑ multitude of thy
mercies, yet washe me frō mine iniquite.
For yet am I nat parfytly purefyed, fy-
nysshe thy worke take away ꝑ hole offēce
& also the payn ꝑ is due vnto ꝑ cryme, en
crese thy light withi me. Kēdle mine hert
with thy loue & charite put out al feare
for perfyte loue sendeth awaye feare. Let
ꝑ loue of the world, ꝑ loue of ꝑ flesche the
loue of vayne glorye, & ꝑ loue of my selfe
vtterly departe fro me, yet styll more and
more washe me frō myne iniquyte by the
which I haue offended agaīst my neygh-
bourc, and clense me frō my synne that I
haue cōmytted agaīste god. I wold haue
the put away not only the faute & payne
that foloweth it, but also the occasyon &
nourysshment of syn. washe me I say w̄
ꝑ water of thy gracyous fauoure, w̄ the
water of whiche he that drynketh shall
nat thyrst for euer, but it shalbe made in
hym a fountayne of lyuig water runnin-
ge into euerlastīg lyfe. washe me w̄ the
cōfortable waters of thy holy scriptures
ꝑ I may be nūbred amōg thē vnto whō ꝑ
sayd. Nowe are ye clene for my wordes
which I haue spoken vnto you. Jo. xiij.

 Hor

bsq; i finē tota die contristat? ingrediar ad te
afflictus sum? humilia
tus sum valde, rugio
gemitu cordis mei.

Dñe ante te oē desi-
derīū meū & gemit? me?
a te nō est absc̄ondit? cor
meū & turbatū est i me.
dereliqt me virt? mea
& lumē oculor meor, & et
ipsū nō est mecū. Cur &
dñe nō deles iniquita
tē meā: & ī tā delēte ex
cēsū multitudinē mise
rationū tuarū, ampli?
laua me ab iniqtate mea
adhuc eī impfecte mū
dat? sū, perfice op? tuū
tolle culpā vniuersam
tolle reatū, adauge lu-
men, accēde cor meum
charitate tua, expelle
timorē, q; pfecta chari
tas foras mittit timo-
rē amor mūdi: amor car
nis, amor glorie, amor
ppriꝰ ppriꝰ a me re-
cedant Amplius et ma
gis ac magis laua me ab
iniquitate mea, qua cō
tra ppriū peccaui, et a
pcō meo, quo deū offē
di, munda me. Vt nō so
lum culpā & reatum, sz
etiam pcōzum fomitē
deleas. Laua me, iquā
aqua gratiaꝝ tuarū, a-
qua, de qua q̄ biberit,
nō sitiet in eternū / sēd
fiet in eo fons aq̄ saliēn
tis i vitā eternā. Laua
me aqua lachrymarum
mearū. Laua me aqua
scripturaꝝ tuaꝝ vt in-
ter eos cōnumerari da
leam q̄bus dixisti: Jam
vos mūdi estis ꝓpter
sermonem meum.

Qm̃ iniquitatē meam ego cognosco & peccatū meū ꝓtra me tē semp. ¶ Quamuis enim ex intuitu mie tue et miserationū tuarū. Dñe fiducialiter ad te confugiā, nō tamen venio sicut phariseus q̄ sanctꝰ apū se orabat, imo seipm̃ laudabat, & primū suum despiciebat, ꝫ sicut publicanꝰ, q̄ nec audebat ad celum oculos leuare. Qm̃ iniquitatē meā ego cognosco, duz enim ptā mea pēso, nō audeo sursuz oculos leuare, sed cū publicano humiliatus dico: Deꝰ ꝓpitius esto mihi peccatori. Mā inter spem & metū aīa mea fluctuat, & modo timore pcōz, q̄ me cognosco despero mō spe mie tue subleuor. Weruz q̄ maior est tua mia quā miseria mea semp in te dñe sperabo, & misericordias tuas in eternū cātabo. Scio enī q̄ nō vis mortem pcōris, sed vt conuertat, sed vt iniquitatē suā cognoscat, sed vt peccatum deserat, & ad te veniat, & viuat.

Deus meus, da mihi vt in te viuam. Quoniam iniquitatem meam ego cognosco. Scio enī quam grauis sit, quam multa, quam pernitiosa nō ignoro eā nō abscondo, sed eā ante oculos ponō, vt lauē eā lachrymis meis, et constitear aduersuz me iusticiam meā Domino.

For I knowledge myne iniquyte, & my synne is euer before myne eyes.

¶ Althoughe through the beholdyng of thy mercy and compallyons I maye bebold to fly vnto ꝓ (oh lorde) yet wyl I nat come as the pharyse which prayed nat but rather prayled hym selfe, and dispised hys neyghbour but I come vnto the, as the publicane. Lu. xviij. which durst nat lyfte vp his eyes vnto heuen. For I also do knowlege myne iniquite / and whiles I ponder my synnes I dare not lyfte vp myne eyes, but hũbelynge my selfe, with the publycane I say: God be mercyful to me a siner. My soule wauereth betwene hope & feare and some time for the feay of my synnes (whiche I feale and knowledge to be in me) I am redy to dispayre, some tyme throughe the hope of thy mercy, I am lyfted vp and comforted. Neuertheles bycause that thy mercy is greater than thyp mysery I wyll euer Lorde trust in the and wyll synge out thy plentuous compallyons for euer. For I knowe that thou desyreste not the deathe of a synner, but raythyr that he were conuerted, and that he wolde knoweledge hys inequyte and forsake hys synne and so come to ꝓ that he may lyue.

¶ My God graũte me ꝓ I maye lyue in the, for I knowledge my wyckednes, I knowe what a greuous burthen it is, howe copious, and ieoperdous, I am nat ignoraunt of it, I hyde it nat but sette it euyn before myne eyes ꝓ I may washe it wt̃ my teares & knowledge vnto ꝓ Lorde myne vnrightwysnes agaynste my selfe.

And

And also my synne whiche I haue prou-
dely done agaynste the/is euer agaynste
me/and therfore it is against me bycause
I haue synned agaynste the: & it is tru-
ly agaynste me / for it is euyn against my
soule / & accuseth me euer before the my
iudge and condempneth me euer and in
euery place: and it is so agaynste me that
it is euer before my face and stādeth but
against me that my prayer may nat per-
ce thrōughe vnto the/that it myght take
thy mercy fro me/and hynder thy mercy
that it cā nat come at me: therfore do I
trēble & therfore do I morne beseechyng
thy mercy. Therfore o lorde as thou hast
gyuē this grace to me to knowe my wic-
kednes and to be wayle my syn: euen so
accomplyshe thys thy beneuolēce giuing
me a perfite faith / & drawing me to thy
sōne which hath made a full satisfaccyō
for all my synnes. Gyue me lorde thys
precyous gyfte, for euery good gyfte / &
euery parfyte gyft is frō aboue comynge
from the father of lyght.

Agaynste the onely haue I synned: and
haue done that which is euyl i thy sight:
that thou mayste be iustifyed i thy wor-
des and mayste haue the victorye whan
thou art iudged.

¶ I haue ouermoche synned vnto the a-
lone/for thou commaundedyst me that I
shulde loue the for thy selfe/& shulde loue
al creatures for thy sake. But I haue lo-
ued a creature more than the / louynge
it euyn for it selfe what is synne, but to
loue a creature for it selfe: and what is
that/but to do agaynste the? Surely he
that

Nam & peccatum meū
qō superbe contra te
egi, cōtra me est semp:
ideo cōtra me, qz cōtra
te peccaui vere contra
me, quia contra aiam
meā, quia ante te iudi-
cem semp me accusat,
quia semper et vbique
me dāpnāt: & adeo cō-
tra me vt sit semper co
rā me opponēs se mihi
ne ad te mea transeat
oō, vt a me tollat mi-
sericordiā tuam, vt eā
impediat, ne ad me trā
sire possit, ideo contre-
misco ingemisco, mise
ricordiam tuā implozo
Sicut ergo dñe tu mi-
chi donasti cognoscere
iniquitatē meam, & flere
pctā meū, ita perfice
cōtritionē meā, vsque
ad finē satisfactionem
meam. Omne enim da
tū optimū, & omne do-
num perfectum desur-
sum est, descendens a
patre luminum.

Tibi soli peccaui & ma
lum coram te feci, vt iu-
stificeris in sermonib⁹
tuis, et vincas cum iu
dicaris.

¶ Mimū tibi soli pec-
cani, qz michi preposti,
vt diligerē te propter
te et creaturarū amo-
rem ad te referrē, ego
autem dilexi creaturā
magis quā te diligens
eā ppter se. Quid est
aūt peccare nisi a mori
inherere creature ppter
se? Quid autē hoc nisi
facere contra te? Certe

qui amat creaturam ꝓpter se, facit creaturā deū suū. Ego itaq; tibi soli peccaui, q̄ creaturā deū meū constitui, Abiecī ergo te, tibi soli iniuriā feci. Nō enī cōtra aliquā creaturā peccaui, si finem meum in te creata constitui, q̄ non mihi ꝓceptū fuit vt aliquam creaturam diligerē ꝓpter te. Si enī mihi mādasses vt angelum solū ꝓpter te amarē, & ego pecuniā ꝓpter te dilexissem vtiq; angelo peccassem, ac cum tu solus diligēdus sis ꝓpter te et creatura amanda in te & ad te, equidē tibi soli peccaui, qm̄ ꝓpter te creaturam amaui.

¶ Sed quod ceterius est. Et malū coram te feci. Non enim erubui peccare cora te o deus quod peccata commisi cora te: que nullo peccato coram hominibus perpetrassem, imo que nullo modo hoies scire voluissē. Timui magis hoies quā te: q̄ cecus erā & cecitatē amabā, ideo nec videbā nec q̄rebā te oculos solū carnis habebā: ideo solū hoies q̄ caro sūt, cernebā eosq; timebā vero tu oia peccā mea ituebaris & enumerabas ea, ideirco nec ea celare te nec tergiuersari, nec fugere a facie tua potero

that loueth a creature for it selfe maketh that creature his god. And therfore haue I synned agaynst the onely / for I haue made a creature my god. So haue I cast the away, & haue bene iniurious only to the for I haue nat offended agaynst any creature in the I haue set my trust or confydēce in it. For it was nat cōmaunded me that I shulde loue any creature for it selfe. yf thou haddeste cōmaūded me that I shulde haue loued an aūgel only for hym selfe, and I hade loued mony for it selfe, thā no doubte I hade offended agaynste the Aungel. But sythe that thou onely arte to be beloued for thy selfe (that is to saye without any respecte eyther of good or euyll) and euery creature is to be loued in the and for thy sake. Therfore haue I surely offended onelye agaynste the, for I haue loued a creature for it selfe.

¶ But yet haue I worse done, for I haue synned euyn in thy syght. For I was nothynge ashamed to synne before thy face. Oh merycfull God, howe many synnes haue I done in thy syght whiche I wold in nowyse haue done before mortall men/ye that I wolde nat in any wyse the wen, shuld knowe, I feared men more than the, for I was blynde and loued blyndenes, and soo dyd I neyther se nor ones consyder the. I hade onelye flechlye eyes, therfore dyd I onely feare and loke on men whiche are flesshe. But thou lokedest on all my synnes and nombred them, therfore I can neyther hyde there from the, nether turne my backe, and flye from thy face.

whether

¶ Whether shall I goo from thy spirite and whether shall I flye from thy face? what shall I than do? wherher shall I turne me? whome shall I synde to be my defender? whome I praye you but the my God? who is so good? who is so gentle? who is so mercyfull? for thou passest with out comparaison all creatures in gentelnes. It is one of thy chyefest propertyes to forgyue & be mercyfull, for throughe mercy and forgyuenes thou dost most declare thy almyghtynes. I graunte lorde that I haue offended onely agaynste the/ and haue done that whiche is euyl in thy syght. Haue mercy therfore on me & expielle thy puysaunce in me/that thou mayst be iustifyed in thy wordes/for thou hast sayde: that thou camst nat to cal the rightwise/but sinners vnto repētaunce Justifye me lorde accordynge to thy wordes: cal me, receyue me, and giue me grace to do trewe workes of repentaunce. For this cause wast thou crucifyed, deade and buryed. Thou saydest also: Johan in the thyrde chap. whan I am lyfted vp from of the erth I wyl drawe al vnto my selfe verefye thy wordes, drawe me after the let vs runne to gyther i the swetenes of thyn oyntmentes. Beſydes that thou saydest: Mat. xi. Come vnto me all ye that labour and are laden, and I wyl ease you Lo I come vnto the laden with synnes, labrynge daye and nygh in the sorowe of myne herthe refreshe & ease me lorde that thou mayste be iustifyed and proued trewe in the wordes, and mayste ouercome whan thou art iudged.

¶ Quo vbo a spū tuo, & quo a facie tua fugiā Quid igitur faciā? quo me vertam? Quem inueniam defensorem? Quem obsecro nisi te Deus meus? Quis adeo bonus? Quis ita pius? Quis tā misericors? Qui pietate omnes creaturas incomprehēsibiliter superas. Tibi enim ppriū est misereri & parcere, qui oipotētiā tuā maxime parcēdo & miserādo manifestas. Fateor Dñe, tibi soli peccani & malū coram te feci. Miserere mei & oipotentiā tuam manifesta i me vt iustificeris in sermonibus tuis. Nā tu dixisti. Nō veni vocare iustos sed peccatores ad penitentiam. Justifica me Domine in sermōib⁹ tuis, voca me, suscipe me da mihi agere fructum digni penitētie, propter hoc enim crucifix⁹ es, propterea mortuus et sepult⁹. Dixisti etiam cū exaltat⁹ fuero a terra, oia trahā ad me ipsum. Justificare in sermonib⁹ tuis Trahe me post te curremus i odorem vnguentorū tuor. Dixisti iterum: Venite ad me oēs q laboratis et onerati estis, & ego reficiā vos. Ecce ego venio ad te onust⁹ peccatis laborās die ac nocte i gemitu corꝺ̄ mei Reflce me dñe, vt iustificeris i sermōib⁹ tuis & vincas cū iudicaris.

For

Nam multi dicunt, nō
est salus ipſi in deo ei⁹
Deus derelict eū Dum-
ce dñe istos, cū ita iu-
dicaris ab eis ne me de
relinquas vsq; quaq;,
da michi miaz et salutē
et victi sunt.

¶ Aiunt enim, qō mei
non misereberis q me
proiicies a facie tua,
q me amplius non su-
scipies. Ita iudicaris
ab hominibus, ita a te
loquunt homines, hec
sunt eoz iudicia: sed
tu pius, tu misericoz
miserere mei et vince
eoz iudicia, ostende
in me miam tuā laude
tur in me pietas tua.

Fac me vnum de vasis
misericoz die tue, vt iu
stificeris in sermonib⁹
tuis, et vincas cum iu
dicaris. Te enim homi
nes iudicant rigidum
& seuey, dice tua pieta
te et dulcedine iudiciū
eoz, vt discant hoies
peccatoz ib⁹ misereri,
& accēdant derelictes
ad penitētiā videtes i
me pietatē & miaz tuā.

Ecce enī in iniquitatib⁹
cōceptus sū, & in pcis
cōcepit me mater mea

¶ Ne respicias domie
grauitat ē pcōz meoz
ne cōsideres multitu-
dinē, sz agnosce stigmē-
tū tuū. Recoz dare qñ
pulueis sum, & ois caro
vt fenū. Ecce enī i iniq
tatibus conceptus sū
et in peccatis concepit
me mater mea. Mater,
iniquā, carnalis ex cō-
cupiscentia me cōcepit

For there are many that say: he shal ha-
ue no socoure of his God. God hath for-
saken hym. Ouercome lorde these per-
sons whan thou arte thus iudged of the
and forsake me nat at any tyme. Gyue
me thy mercy & holsome socour / & than
are they vanquished. ¶ They say that ꝑ
wylte haue no mercy on me / & that thou
wylte cast me clene out of thy fauoure &
no more receyue me. Thus art thou iud-
ged of men / & thus do men speke of the /
& these are theyr determinacyons / but ꝑ
whiche art meke and mercyful haue mer
cy on me & ouercome their iudgemētes /
shewe thy mercy on me and let thy godly
pytye be prayfed i me. Make me a vessell
of thy mercy that thou mayst be iustifyed
in thy wordes and haue the victory whā
men do iudge the to be fierce and inflexible. Ouercome theyr iudgement with
mekenes and beneuolence / so that men
may lerne to haue compassion on sinners
& that malefactours maye be enflamed
vnto repentaunce, seynge in me / thy pe-
tye and mercy.

Lo I was fashoned in wickednes and
my mother conceyued me poluted with
synne.

¶ Beholde nat Lord the greuousnes of
my synnes / consyder nat the multytude /
but loke mercyfully on me which am thy
creature. Remember that I am dust and
that all flesshe is as wythered hey / for loo
I am fashioned in wickednes and in syn
hath my mother cōceyued me. My natu-
rall mother (I say) hath conceyued me of
cōcupiscence / and in hyr am I polluted
with

with orygynall synne. what is originall synne / but the lake of orygynall iustyce & of the ryght & pure innocency whiche man had at his creacyon? therfore a man conceyued and borne in suche syn is hole croked and out of frame. The flesshe coueteth against the spirite. Reason is slender the wyl is weake, man is frayle and lyke vanite/his sences deceyue hym, his ymagynacyon fayleth hym hys ygnorraunce leadeth hym out of the ryght way, & he hath infinite impedimētes which plucke hym from goodnes and dryue hym into euyl. Therfore original synne is the rote of all synnes & the nurse of all wyckednes for all be it that in euery mā of theyr owne nature it is but one synne yet in power it is all synnes. Thou sayst therfore Lorde what I am, and of whence I am, for in original synne (whiche conteyneth all synnes and inequyties in it) am I fashoned/and in it hath my mother conceyued me, sythe than I am hole in synnes, & enuyroned with snares on euery syde howe shall I escape? for what I wolde, that do I nat, but the euyll that I wolde nat, that do I For I synde a nother lawe in my members rebellynge agaynste the lawe of my mynde, and subduynge me vnto the lawe of synne and death. Therfore the more frayle & entangled thy godlye beneuolence seeth me, soo moche the more let it lyfte vp and comforte me, who wold nat pety one ꝙ is sicke? who wold nat haue cōpassyon on hym that is dysea sed? Come come swete Samaritane and take vppe the wounded and halfe deade cure

& in eā, pctm originale cōtrarī. Quid autē est pctm originale, nīl ꝑ ꝓnatio iustīcie originalꝭ et rectitudinis totius hoīs? Ideo hō cōcept⁹ & nat⁹ i hmōi pctō tot⁹ obliqu⁹ est tot⁹ curu⁹. Caro ꝛcupiscit aduersꝰ spīm rō debilis est volūtas īfirma, hō fragilis & similis vanitati, sēꝰ decipiāt eū, imaginatio fallit ignorātia ducit eū ꝑ inīm, īfinita habet obstacula q̄ ipm de bono retrahūt & ad mala ipellunt. Pctm itaq; originale radix est oīm pctōrū/cōs eni oīs iniqtatū. Quāuis eni in quolibet hoīe ex natura sua sit vnū, vtute tamē est oīa pctā Wides itaq; w mine. quid sum & vnde sum, in pctō eni originale (quod oēs iniquitates & oīa pctā continet) cōcept⁹ sū, & in eo cōcepit me mater mea in pctis ergo tot⁹ & laqueis vndiq; circūdatus quō effugere potero? Nō enim q̄ volo, hoc ago: sed quod nolo malum, hoc facio: quia inuenio aliā legē i mēbris meis, repugnātē legi mētis mee & captiuantē me in lege pctī & mortis. Ego itaq; magis pietas tua me subleuet, quo me fragiliorem & tot laqueis circundatum intuetur. Quis nō misereat infirmo, cās nō ꝑpatiatur lāguido? veni veni dulcis Samaritane, & vulneratū seminū subleua

vulnera mea cura di-
num et oleum infun-
de, pone me ſuper iu-
mentum tuū, duc in ſta
bulum, cōmēda me ſta
bulario, pfer duos de
narios & dic ei, quicqd
ſuperogaueris ego cū
rediero, reddam tibi.
Ecce enim veritatem
dilexiſti, incerta et oc-
culta ſapientie tue ma-
nifeſtaſti michi.

O Veni dulciſſime ſa-
maritane, ecce enī veri
tatem dilexiſti, veritā-
tem inquā promiſſio-
num, quas humano
generi feciſti eas nimi
rum dilexiſti: quia eas
feciſti et ſeruaſti, nam
tuū diligere ipſum eſt
benefacere, In te enim
ipſo immutabilis es,
nec ſicut nos, modo a-
mas modo non amas,
vt actus tue dilectio-
nis tranſeat & reddeat
Sed tuos totus aman
tor, qui nunquā muta-
tur, Deus enim charī-
tas eſt. Tuum itaq; di-
ligere creaturā eſt, ei
benefacere, et quibus
melius facis, hos ma-
gis diligis. Quid eſt
ergo tuam diligere ve
ritatem, niſi facere, et
ſeruare veritatē? Abra
he promiſiſti filium, cū
iam eſſet ſenex, Sara
ſterilis et vetule pro-
miſſionem ſeruaſti, q
veritatem dilexiſti. Fi
liis Iſrael terrā fluen
tem lac, et mel ſpopon
diſti et tantem tradidi
ſti, quia veritatem di-
lexiſti.

cure my woundes, poure in wyne and
oyle, ſette me vpon thy beaſte, bryngē me
into the hoſtry, commytte me vnto the
hoſte, take thou out two pence, and ſaye
vnto hym, what ſo euer thou ſpendeſt a-
boue thys, whan I come agayne I wyll
recompence the.

Thou haſt loued truth, the vnkno we
and ſecrete thinges of thy wyſdome, haſt
thou vttered vnto me.

O Come moſte ſwete Samaritane, for
behold thou haſt loued truth, the truth
(I ſay) of thy promyſſes which thou haſt
made vnto mankynde, them haſte thou
truely loued: for thou haſte made and
kept them ſo that thy loue is nothynge
els but euen to do good for in thy ſelfe
thou art inuaryable and immutable, thou
vſeſt nat nowe to loue and anone nat to
loue (as men do) neyther dothe thy loue
ſo come and go. But thou art ſuch a lo-
uer as doth neuer chaunge for thy loue
is very God. Thy loue therfore wher-
with thou loueſt a creature, is to do it
good, and whome thou moſte loueſt, to
them art thou moſte beneficial. Therfore
what meaneth, that thou loueſt truthe,
but that of thy gracyous mercy thou ma
keſt vs promyſſes, and fulfylleſt them for
thy truthes ſake? Thou dydeſt promyſe
vnto Abraham a ſonne whan he was
aged, thou fulfylleſt thy promyſe in olde
and bareyn Sara, becauſe thou loueſt
truth Thou promyſed vnto the chyldren
of Iſraell a lande that flowed with myl-
ke and hony, and at the laſte dedyſt gyue
it them, for thy truthes ſake.

Thou

¶ Thou madest a promyse to Dauyd sayng: I shall set vp thy seate regal one of the frute of thy body: and it came euen to passe, because thou woldeste be founde true. There are other innumerable promyses in which thou hast euer ben faythfull because thou louest truth. Thou hast promysed to synners whiche wyll come vnto the, forgyuenes and fauoure, and thou hastē neuer defrauded mā for thou hast loued truthe. That vnthryftie sōne Luc. xv. that toke his iourney into a far countre and wasted all his goodes with ryotous lyuynge, whan he came to hym selfe: he retourned vnto the sayenge: father I haue synned agaīst heuē and before te, nowe am I nat worthy to be called thy son, make me as one of thy hyred seruauntes. Whan he was yet a greate way of, thou sawest hym and haddest cōpassyon on hym, and rannest vnto hym, fallyng vpon his neke and kissyng hym thou broughtest forthe the beste garmēt and puttest a ryng on his synger & showes on his fete, thou kyllest that fatted calfe and madest all the house merie sayenge let vs eate and be mery, for this my sonne was deade and is alyue agayn, he was lost and is nowe founde.

¶ Why dydest thou al thys lorde God: surely bycause thou louest truthe. Lone therfore (o father of mercyes) this truth i me, whiche retourne vnto the frō a farre countre runne towardes me & gyue me a kysse of thy mouth gyue me those cheke garmētes, drawe me into thy house kyll the fatted calfe that all which trust i the may

¶ Dauid pollicit⁹ es dicēs, De fructu ventris tui ponam sup̄ sedem tuam, facīti est q̄ veritatem dilexīsti. Innumerabiles fuere p̄missiones in quibus sē per fidelis fuisti, q̄ veritatem dilexīsti, petēti b⁹ ad te venientib⁹ benīā et gratiā p̄misisti, & neminē vnquā fraudasti, q̄ veritatē dilexīsti. Filius ille prodigus, qui abijt in regionē lōginquā, & dissipauit vniuersam substantiā suā viuēdo luxuriose ad se reuers⁹, venit ad te dicēs. Pater peccaui in celū et cor̄a te, iā nō sū dign⁹ vocari filius tuus, fac me sicut vnum de mercenarijs tuis, cum adhuc longe esset, ocul⁹ tue pietatis ituit⁹ eū cū occurristi ei, cecidisti sup̄ collū ei⁹, & osculat⁹ es eū ptulisti stolā primam, annulū in manu ei⁹ et calciamenta in pedes ei⁹ posuisti, vitulū saginatū occidisti, totam domū letificasti, dicēs. Letemur et epulemur q̄ hic est filius me⁹ qui mortu⁹ erat et reuixit: pierat, et inuēt⁹ est.

¶ Cur hec dñe Deus mē, q̄ p̄ītatē dilexisti. dilige ergo pī miam hāc p̄ītatē in me, q̄ ad te reuertor de regione lōgiqua occurre mihi, & osculū or̄ tui da, sed de prima or̄namēta trahe in domū tuā, occide vitulū saginatū, vt in

me letent oēs, q̄ sperāt in te, et pariter epulemur ī cōuiuijs spūalibus. Nū dñe michi soli non custodies hanc veritatem? Si iniquitatē obseruaueris dñe dñe q̄s sustinebit? Cūdē tu non obseruabis iniquitatem, q̄z veritatē dilexisti, dilexisti quidem immenso amore.

¶ Que nām est ꝟitas quā dilexisti? Nōne ſti? tu? Qui dixit, ego sum via ꝟitas et vita. Ipse enim est veritas a qua omnis ꝟitas in celo ⁊ in terra noiatur Hāc igitur dilexisti, et in ea sola tibi complacuisti, q̄z eā sine macula inuenisti, ⁊ p̄ peccatoribus eū mori voluisti, Custodi ergo deus hāc veritatē, ecce ego peccator magn⁹ in quo tu custodies eā, cui tu idulgeas peccata multa, quē sāguine christi tu abluas, quā p̄ passionē eius redimas Cur dñe hanc de filio tuo notitiā, cur hanc de eo fidem tradidisti michi Nū vt maiori afficiar moze, vidēs redēptionem meā, ⁊ minime attingens eā? abūt. Sed vt intelligēs michi paratam veniā a p̄zehēdam illam per Christi gr̄az. Redime ergo me dñe nā icerta ⁊ occulta sapiētie tue manifesta ſti michi, vt hec ipsa cognitio me adiuuet ⁊ ad salutē ꝑducat. Hec p̄fecto non cognouerunt

may reioyce in me/and let vs eate to gether in ſpirytuall feaſte. Oh lozde wylte thou exclude me alone and wylt thou nat kepe this truthe vnto me? yf thou ſhuldeſt loke narowly on our wickednes oh lozde Lozde who myght abyde the? But Lozde thou wylte nat be ſo ſtrayte vnto vs/ for thou loueſt truthe/ and that with a feruent and incompzehenſyble loue.

¶ which is the truth that thou ſo loueſt: is it nat thy ſonne that thou ſo loueſt: is it nat thy ſonne that ſayde. Jo. xiiij. J am the way/truth ⁊ lyfe: he is the very truth of whome all truth is named/heuen and erthe, this is it that thou haſte loued and in it only haſt thou delyted for thou deſt fynde it pure and without ſpotte ⁊ woldeſte that it ſhulde dye for ſynners.

Kepe therfoze (Oh God) thys truthe, beholde J am a great ſynner ī whom thou mayſt kepe it, to whome thou mayſt forgyue many ſynnes, whome thou mayſte purifye in the blode of thy Chryſte, and whome thou mayſt redeme thzoughe his paſſion, why (oh Lozde) haſte thou gyuen me thys knowledge of thy ſonne, and thy fayth of hym? Becauſe J ſhulde ſe my redēpcyō ⁊ nat to atteyne it that J myght by that meanes be the moze vered with ſozowe? God forbyde. But rather that J may perceiue the remyſſion of my ſynnes purchaſed by Chryſtes bloude, and ſo by his grace may obtayn it. Purge me ther foze and redeme o lozde (for thou haſt vttered vnto me the vnknowen ⁊ ſecrete poyntes of thy wyſedome) that thy knowledge may helpe me and bzynge me vnto

heilthe

helthe, for truely the philosophers neuer knewe these thinges, they were vnknowē vnto them, ye and vtterly hyde from thē. And no mā knewe these thinges (except a fewe whom thou louedest entyrely) before thy sonnes incarnacyon.

¶ The moste curyous serchers of the worlde (I meane the wyse men of thys worlde) lyfted vp theyr eyes aboue heuē and yet coulde nat fynde thys thy wysedome, for thou hast hydde these thinges from the wyse and prudent and hast opened them vnto babes, that is, to humble fyshers and thy holye prophetes whiche also haue vttered them vnto vs. And sod hast thou vttered the vnknowen and secrete thynges of thy wysedome & of thy scriptures vnto me, why do I knowe thē in vayne? I knowe them surely in vayn yf they profyte me nat vnto my helth & saluacyon. For the philosophers whan they knewe God by his maruelous creatures they glorifyed hym nat as God ne ther were thankefull, but vered ful of vanities in theyr imaginacyons and theyr folyshe hertes were blynded. whan they counted them selues wyse, they become foles. wylte thou suffer me lorde to be of theyr number? God forbyd. For thou art cuyn mercy it selfe which wylte neuer vtterly forsake any man. Fauoure therfore lorde, fauour & spare thy seruaunt, & commaūde hi to be of the nūber of thy babes, þ the vnknowē secretes of thy wysedome which þ hast opened to him may leade hi vnto the fountayne of wysedome whiche is an hye, thou mayste be prayed in the

philosophi, hec latuerunt eos interius, hec erant eis penitus occulta, hec ante incarnationē filii tui, exceptis paucis quos tu diuinit⁹ nullus hominū cognouit.

¶ Scrutatores orbis curiosissime (sapientes dico huius seculi) transcelum oculos leuauerunt et hanc tuam sapientiā inuenire non potuerunt: quia abscondisti hec a sapientibus & prudentibus, & reuelasti ea parulis, id est, humilibus piscatorib⁹ et sanctis prophetis tuis, qui ea nobis tradiderunt. Sic ergo incerta et vtenda sapientie tue scripturarū tuarū manifestasti mihi. Cur frustra ea cognosco, frustra autē cognosco illa, si me ad salutē nō perducūt. Nā & philosophi cū cognouissēt Deum, non sicut Deum glorificauerunt aut gratias egerūt sed euanuerunt in cogitationibus suis, dicētes cum se esse sapientes, stulti facti sunt. Num de numero istorum me esse patieris? absit. Tu es enim ipsa mia, que nunquā penit⁹ deseris. Parce ergo dñe parce famulo tuo, & iube ipse esse ī numero parulorū tuorū, vt iceria & occulta sapiētie tue ī manifestati ei ducant cū ad fōtē sapiētie, q̄ est i excelsis, vt lauetis in

opere mie tue quam ſe
ceris cum ſeruo tuo do
mine, qui nunquam de
ſeris ſperantes in te.
Aſperges me domine
hyſopo, et mundabor
lauabis me, et ſuper ni
uem dealbabor.
¶ Quia dñe veritatē
dilexiſti, ⁊ incerta ⁊ oc
culta ſapientie tue ma
nifeſtaſti michi, ſpem
magnam cōcipiet cor
do quod non repelles
me a facie tua, ſed aſp
ges me hyſopo ⁊ mun
dabor. Hyſopꝰ eſt her
ba hūilis, calida, ⁊ od
orifera, q̄ q̄d aliud ſigni
ficat quā hūlitatē tuū dñm
nostrū ieſum chriſtum
Qui humiliauit ſemet
ipſū vſq; ad mortem,
mortē aūt crucis. Qui
calore ſue immēſe cha
ritatis dilexit nos et
lauit nos a pctis nr̄is
in ſāguine ſuo. Qui od
ore ſuauitatis ⁊ manſue
tudinis ſue atq; iuſti
tie totū mūdū ſuauita
te replenit. Hoc ergo
hyſopo aſpges me qñ
ꝑtutē ſāgais eiꝰ eſſū
des ſup me, qñ p fidē
hitabit xp̄s in me qñ p
dilectionē ei cōiūctus
fuero, qñ hūilitatē eiꝰ
⁊ paſſionē imitabor ab
oibꝰ immūdicijs meis
Tūc lauabis me lachr
mis meis a xp̄i amore
ſuāuitib⁹. Tūc labora
i gemitu meo lauabo p
ſingulas noctes lectus
meus, lachrymis meis
ſtratū meū rigabo Tūc
ergo lauabis me ⁊ ſup
niuem dealbabor.

worke of thy mercy which thou doſt exer
cyſe to wardes thy ſeruaūt (lorde) which
neuer forſakeſt them that truſt in the.
Sprynkle me lorde with yſope and ſo
ſhal I be clene / thou ſhalt waſhe me, ⁊
than ſhal I be whyter than ſnowe.
¶ Becauſe lorde ꝙ thou haſt loued the
truthe and haſte opened vnto me the vn
knowen ſecretes of thy wyſedome / I am
well counforted and I truſte that ꝙ wylt
nat caſte me out of thy fauoure, but thou
wylt ſprynkle me with yſope and ſo ſhall
I be clenſed. yſope is a lowe herbe, it is
hote and of a good ſauoure which ſignifyeth nothynge els but thy onely ſon our
Lorde Ieſus Chriſt which humbled him
ſelfe vnto deathe, euē vnto the deathe of
the croſſe, which with the yete of his fer
uēt charite loued vs / and waſhed vs frō
our ſynnes in hys bloude. Whiche with
theredolent ſauoure of hys beneuolēce
⁊ ryghtuouſnes reſplenyſhed the whole
worlde. Therfore with this yſope ſhalte
thou ſprynkle me / whan thou doſt poure
vpō me the vertue of his p̄recyous blode:
whā Chriſte thzoughe fayth ſhall dwell
in me: whan thzoughe loue I am ioyned
with him / whā I ſhall coūterfaythe his
humilite and paſſion / that ſhall I be clē
ſed from al myne vnclēnes. Than ſhalt
thou waſhe me with myne owne teares
whiche flowe out of the loue of Chriſte /
thā ſhal I ſyghe vntyl I be wery / I ſhal
water my bedde euery nyght with my tea
res / ſo that it ſhall ſymme in them / and
than ſhalt thou waſhe me and I ſhall be
whyter than ſnowe.

Snowe

¶ Snowe is whyte and colde, but lorde yf thou sprinkle me with yssope/I shal be more whytter than snowe/for I shall be throughly endued with thy splēdēt light whiche passeth all bodely wytnes. And whan I am enflamed with thy lyght I shall forsake all my carnall concupyscences/colde vnto worldly thinges and enflamed vnto heuenly.

Vnto my hearinge shalt thou gyue ioye and gladnes and my broled bones shal be refreshed.

¶ Than lorde shal I pray vnto the, crie (that is in the begynnynge of thy lyght) shalt thou heare my voyce & I shal heare what the lorde God shal speake in me for he shall speake peace for hys people and shal gyue me peace Lord thou shalt gyue me peace for I haue trusted in the/vnto me hearinge shalt thou gyue ioye & gladnes, whan I shal heare that comfortable wordes that mary herde. And what herde mary, I speake of that mary whiche sate at ꝑ fete of Jesus. Mat. xxvi. what herde she. Thy faith hath saued ꝑ go thy waies in peace. Let me also heare that the thefe herde: this daye shalt thou be with me in paradyse, than shal I haue ioy for the remyssyon of my synnes, and gladenes for thy bounteous & lyberall promyses, shall I nat reioyse and be glade whan ꝑ shalt gyue me two folde for all my synnes: thā shal I begyn to taste howe swete ꝑ lord is, than shal I lerne to be conuersaūt in heuenly thinges, and shall saye with the prophete: howe great and copious is the swetnes lorde which thou hast layde vp

¶ fili eni cēdida ēt et frigida, ita profecto dñe, ū me hyssopo aspserīs, sup nuē dealbabor, qz tua maxima luce pfūdar, q̄ oēm corporalē fugat cādorē, et q̄ eā amore celestiū donorū accendr, oēs carnis affectus relinquā, frigidus ad eterna et ad celestia inflammatas. Auditui meo dabis gaudiū & letitiā & exultabūt ossa humiliata.

¶ Tūc eni dñe orabo ad te mane id est initio lucis tue exaudies vocē meā, audiēq̄ dū loquar in me dñe deꝰ. Cui loq̄tur pacē i plebē suā dabitq̄ mihi pacē, dñe pacē dabis mihi qz in te spaui. Auditui meo dabis gaudiū et letitiā, cū audiā qđ audiuit Maria, Et quid audiuit Maria, de illa loquor, q̄ fuit lecꝰ pedes tuos, dū igit̄ hec audiuit: Fides tua te saluū fecit, vade i pace audiā quoq̄ qđ audiuit latro. Hodie eris mecū i paradiso. Gaudiū itaq̄ mihi erit de remissiōe pecōꝝ letitia de promissōe bonoꝝ. Sū dū nō gaudebo & nō letabor qñ reddes michi duplicia pro oībus peccatis meis? Tūc gustare incipiā, quoniā dulcis es dñe, tūc dicā in celestibꝰ habitare, tunc dicā tū prophetasa. Quā magna multitudo dulcedinis tue dñe quā abscōdisti timen-

tib⁹ te. Tūc gaudebo ⁊ letabor et exultabunt ossa humiliata. Quid sunt ossa, que carnē sustinēt nīsi anime rationalis vires, q̄ carnis nostre fragilitatē portant, ne in omnia vicia fluat, ne tot⁹ homo efficiat caro penitusq; tabescat? Ossa ergo hec humiliata sunt quia ni mis debilitata est ratio et voluntas ad malum valde prona, Jam iam non caro obedit rationi, sed ratio carni. Vicijs resistere nō possū quia ossa mea humiliata sunt. Et quare humiliata? Quia reliquerūt te fontem aque viue, ⁊ foderunt sibi cisternas dissipatas, que cōtinere non valēt aquas, q; grā tua nō sūt replete, sine qua nemo potest bene viuere, sine te enim nihil possumus facere. Cōsitebāt in ꝛ̄tute sua ⁊ nō erat ꝛ̄t⁹. Ideo defecerūt in stultitia sua. Veniat ergo virt⁹ tua Dñe et exultabūt ossa humiliata, veniat grā tua, veniat fides, que per dilectionem operatur, veniant virtutes ⁊ tūc exultabūt ossa humiliata. Exultabit quippe ratio, letabit memoria, gaudebit voluntas. Mirum exultabūt, q; extra se saltē dū ad bona opera pdibūt, ꝛ̄tute magna erere bunt i eis, nec deficient, sed te mūante ad finem vsq; perducentur.

for them that feare the. Than shall I reioyse and be glade, and my broked bones shalbe refreshed. what are the bones whyche sustayne the flesshe, but the powers of our soule, and reason ⁊ bere vp the fralte of our flesshe, that he runne nat hed lōge into al vices/that a mā fal nat hole into vanite, and so consume away? These bones I saye are sore broked, for the reason is very weake, and the wyll is prone and redy to all myschyefe, for euyn nowe the flesshe obayeth nat reason, but reasō must obeye the flesshe. so that I can nat resyste vice, for my bones are broked. And why are they broked? for they haue forsake the, the fountayne of lyuing water, and haue dygged for them selues cesternes full of chynnes whiche can holde no waters, for they are nat fylled with thy grace without which no man can liue wel, for without the we can do nothynge. They trusted in their owne power, which is no power, and therfore decayed they in theyr owne folyshnes. Therfore let thy power come (oh lorde) and than shall these broked bones be refreshed, let thy grace come and that fayth whych worketh through loue Let thy powers and gyftes assyste me, ⁊ thā my broked bones shalbe refreshed, for my reasō shalbe mercy, my memory glade ⁊ my wyl full of ioye. And thus shall they al reioyse, for aboue theyr owne naturall strēght whā they go about any good worke, they shal procede and prosper wel, nether shal they leue it vnparfyte, through thy helpe shal they bryng it to good passe and effecte.

Turne

Turne thy face from my synnes: & wype away all my wyckednes.

¶ Why lokest thou Lorde vpon my synnes: why numbrest thou them: why considerest thou them so diligētly: dost thou nat knowe that man is euyn a sa flower of the felde. why dooste nat thou rather loke i the face of thy Christ, Alas wretche that I am, why se I the angry agaynste me: I graūt I haue sinned howe be it for thy gentlenes haue mercy on me. Turne thy face from my synnes. Thy face is no thynge but thy knoweledge/turne away therfore thy knoweledge frō my sinnes. I meane nat ꝯ knowledge wherwith ū ꝑ seest & perceiuest al thiges: but ꝯ wherby thou approuest & disalowest all thinges/ wherby ꝑ alowest the workes of ꝯ right wyse & cōdēpnest the reprouable synnes of ꝯ wicked: knowe not my syñes on that maner that thou woldeste impute them to thy charge. But rather turne awaye thy face from my synnes that throughe thy mercye they maye be quenched/loke lorde on the creature whome thou haste wrought/loke vpon thyne owne ymage/ for I pore wretche haue put vpon me the ymage of the deuyll (that is synne) turne away thy face from the image of the deuyll and be nat angrye with me, and beholde thyn owne ymage that thou mayst haue mercy on me.

Auerte faciem tuā a ꝓcīs meis, et oēs iniquitates meas dele.

¶ Cur domie respicis ꝓcā meā: cur nūeras ea: cur a deo diligēter cūderas. Nūqd nescis qz hō tāquā flos agri? Cur nō respicis potiꝰ in faciē xpi tui: heu me miser, Cur vtro te mi chi iratū? Decceui fateor, sz tu benignꝰ miserere mei. Auerte faciē tuā a ꝓcīs meis: facies tua cognitio tua est. Auerte itaq; cognitionē tuam a ꝓcīs meis. Nō loquor de cognitione simplici apphēsōis qua oia sēp vides, sed de cognitōe approbatiōis & reprobationis, qua opa iustoꝝ approbas, & ꝓcā ipiorꝝ reprobāw cōdēpnas. noli pec cata mea ita cognoscere vt michi iputes ea sed auer faciē tuā a ꝓcīs meis vt per miam tuā deleātur. Respice dñe creaturam quā creasti respice imaginē tuam et ego miser lapsus in imaginē Diaboli auerte faciē tuā ab imagine diaboli vt nō iraſcaris mihi, et respice imaginem tuam vt miserearis mei.

O mercyful lorde/remēber that thou lokest vpon zacheum whiche dyd clyme vp into a wylde fygge tree to se the. Luc. xix. And thou entredest into his house whiche thou woldest neuer haue done yf

¶ O misericors dñe, recordare, quia zacheū ascendentem in arborē Sycomorē respexisti, et in domū eius descēdisti, quod plane nun-

quã fecisses ſi imaginẽ
Diaboli i eo reſperisses
ſed qz imaginẽ tuã i eo
vidisti, cõpassus ei et
salutẽ ei tribuisti. Ipse
male ablata restituere
quadruplicata, & dimi
dia bonoꝝ suoꝝ paupi
bus erogare pmisit, et
cõsecutꝰ est miam & sa
lutẽ. Ego me totũ tra
do tibi nihil mihi reser
no, tibi semper ſyncere
corde pmitto seruire,
vota mea tibi reddã oi
bus diebus vite mee.
Cur ergo dñe i me quo
q̃ nõ respicis i imagi
nem tuã, vt q̃d adhuc
pcã mea consideras?
Auerte obsecro faciem
tuã a pcis, & oẽs iniq̃
tates meas dele. Oẽs
rogo dele, vt nulla re
maneãt Scriptũ ẽ eni.
Qui totã legẽ seruaue
rit, i vno aũt offẽderit,
factꝰ est oim reꝰ, id est
factꝰ est reꝰ gehẽne, q̃
est pena oim pcõrũ q̃
ducũt ad mortem Dele
ergo oẽs iniq̃tates m.e
as ne vlla te offendat,
q̃ me oim reum faciat.
Coꝛ mundũ crea i me
deꝰ, & ſpm rectũ innova
in viscerib⁹ meis.
¶ Nã coꝛ meũ derelicꝛt
me nũq̃ de me cogitat
sue salutꝭ penitꝰ oblitꝰ
p tenia vagat, pegre p
fectũ est sectur vanita
tes, & oculi eiꝰ in ſines
tre, vocaut iꝭ & nõ est
dit mihi, abiit, pijt, in
pcis venſidatum est.
Quid ergo dñe q̃d dicã
coꝛ mũdũ crea i me deꝰ
coꝛ humile, coꝛ man
ſuetum, coꝛ pacificum

thou haddest loked on the ymage of ſ devyl which he had put on him but bycause thou sawest thyne owne ymage on hym thou haddest compassyon on hym and he lest hym, He promysed to gyue the halfe of his goodes to the poꝛe, and yf he hade falsly decyeued any man to restoꝛe it four folde and he obtayned mercy and helthe. And I bequeth my selfe euen hole vnto the nothynge reserued, And promysed to serue ſ for euer with a pure herte and wyl fulfyll my promyse all dayes of my lyfe wherfoꝛe thã loꝛde dost thou nat loke on thyne ymage in me alsoꝛ why dooste thou yet consyder my synnes? Turne I beseth the thy face from my synnes and wype awaye all my wickednes/wype away all I praye the that none remayne. Foꝛ it is wrytẽ he that kepeth the hole lawe and offẽdyth in one poynt is gylty in the hole that is to say/hath deserued dãpnacyon, which is the payne of al sinnes that leade vnto death. But out therfoꝛe all my wickednes, that none offende the, whiche shulde bringe me to condempnacyon.

A pure herte create in me (oh God) & an vpꝛyght spirite make a newe within me. ¶ Foꝛ my herte hathe foꝛsaken me and goeth a streye vtterlye foꝛgettynge hys owne helthit is wandꝛed into straunge countres and enlueth vanities, and hys eyes are in the vttermoste coostes of the woꝛlde. I called it agayne, but it anſwered me nat. It is gone, looste/and solde vnder synne, what nowe loꝛde? what shal I say? A pure herte create in me God, an humble herte/a curteous hert, a peasyble

herte

herte, a gentle herte, a mouute herte such an herte as whyl neyther do an other mā hurte, nether yet aduenge him selfe/whā he is offēded, but rather do good against euyll, & suche an herte as wyll loue the aboue all thynge/whiche wyll speake of the, and thanke the. whiche wyll delyte in hympnes and spirituall sōges and be hole conuersaunt in heuenly thinges.

Create this herte i me (oh God) create it of nothinge, that it maye be of suche efficacite thrōugh grace, as nature is neuer able to make it. This grace cometh only frō the into the soule thrōughe thy creacyon, it is the beautye of a pure herte, it drawerh vnto him all vertue & expelleth all vyce, therfore create in me Oh god a pure herte thrōughe thy grace & make a newe an vpright spirite in my bowels.

¶ For thy spyrite shall leade me into a ryght waye, whiche shall purge me from al erthy affectes and shal lyft me vpvnto heuēly thinges. The louer & the thyng ꝙ is loued are bothe of one nature. He that louyth bodely thynges is worldly, but he that louith spiritual thinges is spiritual Gyue me a spirite ꝙ maye loue the & worshype the, the moste hye spyrite, for god is a spirite & they whiche worshype hym, muste worshype him in the spirite and verite Gyue me therfore an vpright spirite nat sekyng his owne spirites profite and glorie, butte the wyll and glorye of god renewe an vpryght spirite within me renew it: for my synnes haue quenched ꝙ fyrste that ꝙ gaueste me. Gyue me nowe a new spirite ꝙ it may rederre that thinge whiche

cor benignū cor purum, quod nulli inferat malū quod malū pro malo non reddat, sed pro malo bonum, quod te super omnia diligat, de te semp cogiter, de te loquatur, tibi gratias agat in hymnis & canticis spūalib⁹ delectetur in celis conuersetur. Cor tale crea in me de⁹, ex nihilo produc illud, de quale non potest esse ꝙ naturā sat tale ꝙ gra, hec enim de te solo per creationem in animam venit, hec est forma cor dis mūdi, hec oēs virtutes secum trahens, oia vitia pariter expellit. Cor itaq; mundum ꝙ gram tuam crea i me de⁹ & spiritū rectū innoua i visceribꝰ meis.

¶ Spiritus enim tuꝰ deducet me in viam rectā, qui me a terrenis affectibus purgabit, et ad celestia sublevavit. Amans enim et amatū sunt vnum, qui ergo amat corpora: corpꝰ est qui vero spiritum diligit, spiritꝰ est. Da mihi spiritum te amantem. Nā spiritus est Deus, & eos qui adorant eū, in spū et veritate oportet adorare. Da spiritum rectum, non que sua, sed q̄ tua sunt ꝑentem. Innoua spūm rectū in visceribus meis innoua: qi primū quem mihi dederas, peccata mea extinterūt, da spiritū nouū qui innouet

qꝫ inueteratꝰ ē, nã aia mea ſpꝰ ē, et a te ita creata, vt i ſe recta ſit ex natura ei ſua te ſup ſe amat & ꝓpter te dia deſiderat, nã amoꝛ naturalis rectꝰ ē, eo q̃ a te eſt: ſ ex ꝓna volũta te ſua inueteratꝰ eſt, & amoꝛẽ naturalẽ ꝓtabeſcere facit Jmona ergo hũc ſpm̃ & hũc amoꝛẽ ꝑ gr̃am tuã, vt recte ice dat ſecũdũ naturã ſuã, inoua i viſceribꝰ meis vt it ita dices ita firmet, vt nũq̃ ãpliꝰ poſſit euelli, inoua inq̃ in viſceribus meis vt ſ̃p amoꝛe celeſti me vrat, ſ̃p me faciat ad te ſuſpirare, te iugit̃ ãplecti et nunq̃ deſerere.

Ne piſcias me a facie tua, & ſpiritum ſanctũ tuum ne auferas a me

¶ Ecce dñe ſto ãte faciẽ tuã, vt inuentã miaz tuã. Sto ãte bonitatẽ & benignitatẽ tuã, expecto gratã reſpõſionẽ tuã, ne piſcias me a facie tua ꝛkuſũ. Quis vnquã dñe venit ad te, & ꝛkuſ abceſſit? Quis eo gauit faciẽ tuã & vacuꝰ abiit? Certe abũdãtia pietatis tue, & merita ſupplicũ excedis & vota, pluraq̃ ꝓeſtas, q̃ hoies deſiderare aut i telligere poſſũt, a ſeculo nõ eſt auditũ qõ veniẽ tẽ ad te ꝓtecer̃ a facie tua cõfugiũ. Nũqd dñe ꝓtimꝰ ero a facie tua ꝓtectꝰ, au a me vis ititũ habere cõfugiũdẽdi veniẽtes ad te, nũ ãpliꝰ nõ vis miſereri, & ꝓtege:

whiche is inueterate / my ſoule is alſo a ſpirite & ſo made of ꝑ hꝫ of hyꝫ ſelfe ſhe is ryghte / foꝛ of her owne nature ſhe loueth the aboue her ſelfe & deſireth al thynges foꝛ thy gloꝛy ſo that her one natural loue is right / foꝛ it comethe of the but of her owne frowarde wyll it is inueterate & polluted cauſynge her naturall loue to decaye Make newe therfoꝛe this ſpirite and this loue thꝛoughe thy grace that it may walke in the ryght way accoꝛdynge to his nature renewe it (J ſaye) that it may euer enflame me with heuenly loue / that it may euer cauſe me to ſygh vnto the / to enbꝛace the continually and neuer to foꝛſake the.

Caſte me nat awaye from thy face / and thy holy ghoſte take nat from me.

¶ Beholde loꝛd J ſtande befoꝛe thy face that J may fynde mercy J ſtande befoꝛe thy benigne goodnes lokynge foꝛ thy fauoꝛable aunſwere / caſte me nat confuſed from thy face? who came euer loꝛde vnto the / and wente away cõfuſed? who euer deſyꝛed thy fauoure and / wente without it. Surely ꝑ paſſed in thyn aboundaunt pytye bothe the deſeruynges & alſo the deſyers of them that pꝛaye vnto the / foꝛ thou glueſt moꝛe than mẽ can deſyer ye oꝛ vnderſtande whã they haue it. Jt was neuer herde that thou dydeſt caſt awaye frõ thy face any mã that euer came vnto the. Shall J oh loꝛde be the fyꝛſte that ꝑ ſhalbe caſte away from thy face & vterly confounded? wylte thou begyne at me to confounde thẽ that come vnto the? wylt thou neuer moꝛe haue mercy & cõpaſſyõ?

God

God forbyde. The woman of Canane fo-
lowed ꝑ, she cried & made piteous noyse
she moued the disciples vnto compassion
and thou hyldest thy peace, she continued
knocking she worshypped the, and sayde:
Lorde helpe me, nether yet woldest thou
answere. Thy dyscypples entreated for
her sayngе: let her go for she cryeth after
vs But what was thyne aunswere lorde
I pray the, what dydest ꝯ aunswer: for so-
the that she dyd wype i vayne and labou
red for noughte for thou saydest that ꝯ
waste natte sente but vnto the shepe that
were perysshed of the house of Israel.
What shuld this woman to whā she her
de these wordes? verely euyn dispayre as
concernyng the grace that she requyred:
and yet dispeyred she nat, but trustyng i
thy merry prayed yet agayn saing: Lorde
helpe me, vnto whose importunite (lord)
thou answeredst, it is nat good to take the
chyldrens breade, and caste it to houndes
as thoughe thou shuldest haue giuen hyr
a full aunswere, and sayde departe from
me, you Cananites are dogges, ye are
Idolatrers, the precious gyftes of heue-
ly fauour pertayn nat vnto you, I ought
nat to take them awaye from the Iewes
whiche worshyppe the true and lyuynge
God, and to gyue them to suche dogges
as ye are whiche worshyppe ydoles and
deuyles. What shalte ꝯ nowe do, thou
woman of Canaan? that mayst nowe be
ashamed and gette the away, for ꝯ lorde
is angrie, not with the alone: but with al
thy hole nacyon. Oh lorde, who wolde
nat haue ben cōfunded and haue pyked
hym
abūt. Cananea te seqūba
tur, clamabat vocē⁹,
aera ꝑsequebat discipulos
tuos ad ꝓpassionē. quo
cabat & tu tacebas ipsa
pleuerabat, pulsans, te
adorabat dicēs. Dñe ad
iuua me, et tu nec sic re
spōdebas, discipuli ro
gauerunt ꝓ ea dicen-
tes, dimitte eā, qꝫ cla-
mat post nos. Quid ob
secro? quid Domine re
spondisti, equidē q̄ ins
niter flebat, q̄ frustra
laborabat. Dixisti ei nō
sum missus nisi ad oues
que perierunt domus
Israel. Quid hoc audi-
to debuit Cananea fa-
cere? vtiqꝫ de gra quam
desiderabat desperare,
nec tamen desperauit:
sed cōfidens de tua mi-
sericordia. Iterum ro-
gabat dicens, Domine
adiuua me. Cur impor
tune inquietē, Domine
respondisti. Non est bo
nū tollere panem filio-
rum, & mittere canib⁹,
ac si patenter diceres,
recede a me. Vos Ca-
nanei canes estis, im-
mundi estis, idololatre
estis, dona gratiarū ce
lestium, ad vos nō per-
tinent, nō debeo ea tol
lere Judeis, Deum ve
rum colentib⁹, & dare
vobis canibus, demo-
nes adorantib⁹. Quid
nunc facies Cananea?
Erubesce iam & recede,
quia trā⁹ est Dñs
nō solum tibi, sed & vni
uerse genti tue. Quis
Domine Deus ad hec
verba confusus non re

retillet? Quis non ſub murmuraſſet? Quis nō crudelem te iudicaſſet: et tamen hec ipſa mulier i oratione perſtitit ſpem non amiſit, verba dura nō egre tulit, non irata eſt: ſed magis humiliata et in petitione perſiſtens, confidenter dixit. Etiam Domine, verum eſt quod dicis: ſed panem nō peto, gratias filiorum nō poſtulo: quia catula ego ſum, micas peto que cadunt de menſa filiorum tuorum. Ipſi miraculis et gratiis abundent mihi ad hec minima gratia non negeſt, vt filia mea a demonijs liberetur. Nam et catelli edunt de micis, que cadūt de menſa dominorum ſuorum. Ecce quanta fides quanta fiducia quanta humilitas. Ideo tu nō iratus de eius importunitate: ſed gaudens de illius virtute, dixiſti: O mulier magna eſt fides tua, fiat tibi ſicut vis. Cur hec ſcripta ſūt Domine deus? vt diſcamus in te ſperare, vt i oratione pie et humiliter perſeueremus quia dare vis. Sed regnum celorum vim patitur, et violenti rapiunt illud. Quecunq; enim ſcripta ſunt ad noſtram doctrinam ſcripta ſunt, vt p patientiam et conſolationem ſcripturarū ſpē habeamus.

hym awaye at theſe thy wordes? Why wolde nat haue mombled, and grudged ageynſte the? who wolde nat haue iuged the to be cruell? And yet dyd this woman continue ſtyll in prayer. She caſte nat awaye hyr confydence, ſhe toke nat theſe herde wordes heuely, ſhe was nat angry, but ſhe humbled hyr ſelfe the more and abode ſtyll in hir peticyon, and ſayde with good fynaunce: It is truthe Lorde that thou ſaydeſt, but I are no breade, I are nat the fauoure that the chyldren ſhulde haue I am a lytle whelpe, and deſyer the crummes whiche fall from the chyldrens table. Let them floryſhe & abounde with myracles and other gracyous fauours, but let not me be deſtitute of thys crūme of grace that my doughter may be deliuered from the fendes poſſeſſyon for the whelpes to eate of ꝑ crūmes whiche fall frō theyr maiſters tables, beholde what faith what truſt, and what humilite was i this womā, therfore be thou nat diſpleſed with her importunate inſtaunce, but reioyſynge in her excellent conſtancy dydeſt ſaye O woman great is thy fayethe, be it vnto the as ꝑ wylt. Why are theſe thynges wrytten lorde god? that we may lerne to truſt in the, that we may humbly and deuoutly cōtynue in prayer, for thou wylt gyue it yt men be greadye. But the kyngedome of heuen ſuffereth vyolence, and they that make violence vnto it catche it, for what thynges ſo euer are wrytten for our lernyn ge that throughe patyence, and comforte of the ſcryptures we maye haue hope.

Laſte

¶ Caste me nat therfore Lorde from thy face, whiche stande weppynge and wayinge daye and nyght before thy face, nat that thou shuldest delyuer me from the bodely oppression of deuyls, but that thou wylt delyuer my soule from his spiritual power and dominion. Let me not be shamed (O swete Jesu) for in the onely haue I trusted I haue no helthe nor comforte but in ꝑ (o lorde) for all haue forsake ̄ me, euyn my brethren and chyldre ̄ haue cast me of, and myne owne bowels abhorre me. I haue none other helper, but onely the. Cast me nat therfore away frome thy face, & take nat thy holy spirite fro: me. There is no man which can say that Jesus is the Lorde, but by the holy goste, therfore yf I call vpon the Lorde Jesu, that do I in the holy ghoste. yf I be sorye for my synnes whiche are passed yf I are forgyuenes, this do I verely by the holy ghoste. Therfore I beseche the take thou nat fro me thy holy ghost, but ꝑ it may be with me, and laboure with me, for we wote not what to desyer as we ought to do. But the spirite helpeth our infirmyties and maketh intercession for vs: that is: maketh vs to pray with such sorowefull gronynges as can nat be expressed with tōgue therfore take nat awaye thy thy holy spirite fro me, that he may teach me to praye, and helpe me in my laboure and may cause me to cōtinue in prayers, & teares, that at the lengthe I may finde fauoure before thy face, and maye serue the all the dayes of my lyfe.

¶ Make me agayne to reioyse in thy sauynge

¶ Ne ergo proijcias me a facie tua & ne qui die nocteq; ante faciē tuaz flens & eiulans sto, nō vt me liberes a demonum oppressione corporali: sed vt animā meā eripias ab eius potestate spirituali. Ne me confundas bone Jesu, quia i te solo spero, nō est mihi salus nisi in te Domine, Omnes enim derelinquerunt me, nam et fratres & filij abiecerunt me, viscera me abominantur me. Neminem amplius habeo adiutorem preter te. Ne ergo proijcias me a facie tua, & spiritum sanctum tuum ne auferas a me. Nemo potest dicere Dominе Jesus nisi in spiritu sancto. Si de peccatis commissis doleo, siue viam peto, hoc certe facio in spiritu sancto. Ideo te obsecro, spiritus sancti tui ne auferas a me, vt me cuz sit, & mecū laboret, nam quia orem⁹, sicut oportet, et nescimus: sed spiritus adiuuat infirmitatem nostram, & postulat pro nobis, id est postulare nos facit gemitib⁹ ineffabilib⁹ Hūc ergo spū. sanctum tuum ne auferas a me: vt me orare doceat et i laboze me adiuuet faciatq; me in orationib⁹ perstere lachrymis, vt tandem immemā gratiā cozā te, & seruiā tibi oīb⁹ diebꝰ vite mee. Redde mihi letitiā sa

Intaris tui, et spiritu
principali cõfirma me.

¶Rem magnam peto
Domine, quoniã, tu es
Deus magn⁹ domin⁹,
et rex magn⁹ super oẽs
deos, tibi iniuriã facit
q̃ a te parua petit. Par
ua sunt oĩa que tran-
eunt, Parua omnia cor
poralia, magna et pre-
ciosa spiritualia. Tolle
spiritum, tolle animam
a corpore, q̃d remanet
nisi sterc⁹? q̃d nisi pul-
vis et vmbra? Ergo tã
tus distat inter spiritũ
et corpus et vmbram
eius. Qui igitur petit
a te corporea, parua pe
tit, q̃ vero spiritualia,
magna profecto postu-
lat, maxima autem qui
tui salutaris letitiã pe
tit. Quid est enim sa-
lutare tuum nisi Jesus
filius tuus? hic est ve-
rus De⁹ & vita eterna.
Cur ergo a te patre im
menso et liberalissimo
hoc salutare nõ petam:
quem pro me super li-
gnũ tradidisti? Tu cum
michi obtulisti, quare
petere ipsum erubescã.
Maximum et inestimabile
munus est, non sum ego
tanto munere dignus,
te tamen decet tã ma-
gna dare. Propter hãc
itaq; ineffabilem pieta
tem, audeo ad te fidu-
cialiter accedere & salu
tare tui letitiã petere.
¶Nam si a patre car-
nis sue petierit quispiã
filius piscem, numquid
porriget ei serpẽtem?

unynge helthe, and strengthen me with a
principall spirite.

¶It is a great thynge that I desyer (O
Lorde) howe be it sythe thou arte God a
greate Lorde, and kinge ouer all Godes
he dothe the iniurye whiche asketh smal
thynges of the. All transytorye: and cor-
ruptible thiges are but smal in thy sighe:
but spirituall and euerlastynge thynges
are precyous. Take away the spirite and
sole from the body, and what remaynerh
but most vyle donge: dust and vayne sha-
dowe: therfore cuyn so mochе dyfferente
there is betwene the body and hys sha-
dowe: so maye I conclude that he which
asketh bodely thynges asketh but vayne
trysles but he ꝑ desyreth spiritual thiges
doth surely desyer great thynges, but spe-
cially he that desyreth thy sauynge helth.
What is thy sauyng helth: but Jesus thy
sonne: which is very God & euerlastinge
lyfe, why shall I nat than aske of the this
thy sauyour, sythe thou art amighty and
moste lyberall father, which gauest hym
vnto the death of the crosse for me. Nowe
syth thou hast so offered hym for me, why
shulde I be ashamed to aske hym of the?
It is a greate and noble present neyther
am I worthy to haue such a gyfte, howe
be it, it becometh thy worthy lyberalytye
to gyue suche noble gyftes, for thys ther-
fore thyne iestable gentlenes I dare pre-
sume to come boldely vnto the, and to de-
syer thy sauyng helth in whom I myght
fully reioyse.

¶For yf of hys carnall father any sonne
aske fysshe: wyll he reache hym a serpent?

And

And yf he aske an egge, wyl he gyue hym a scorpion? or yf he aske breade, wyll he gyue hym a stone? Nowe yf carnall fathers beinge euyl and synners, wyl gyue vnto theyr chyldren good gyftes whiche they haue receyued of the: howe moche more thou heuenly father whiche of thyn owne substance art good, and wylt giue a good spirite to them yᵗ desyer it of the? Beholde tiy sonne whiche is returned from a ferre countrey sorowynge, and repentinge, asketh of the, the fiche of fayth, for as ꝑ fyshe lyeth secrete vnder the water, euyn so is faythe of suche thinges as are nat sene, he asketh I say a true fayth that he may reioyse i the sauynge helth: Wylt thou reache him a serpēte? Wylte thou gyue hym the venome of vnfaythfulnes whiche procedeth from the olde and croked serpent the deuyll? I desyer of the (o lorde) yᵗ egge of hope that euyn as out of an egge we hope for a chyken, so thrroughe hope, that thou wylt graūt me to come vnto yᵗ syght of thy sauynge helthe, that out of my hope maye come thys holsome syght, as the chycke dothe out of the egge. I desyer yᵗ egge of hope, that my soule throughe hope maye be sustayned in this vale of teres, and may reioyse in thy sauyng helth: wilt thou gyue me a scorpyon of desperacyon? that as a scorpyon hathe poyson in the ende of hyr tayle, so I in yᵗ last ende of my lyfe shulde reserue synne, delytynge my selfe and takynge my pleasure with the entysementes of this worlde, which seme beautifull and flaterynge, euyn as a Scorpion doth

in the

et si petierit ouū, nunquid dabit ei scorpionē? Et si petierit panem, nunquid dabit ei lapidem? Si ergo patres carnales, cū mali sint et peccatores, bona nouerint data dare filijs suis, quanto magis tu pater celestis, q̄ per essentiā bonus es, dabis spiritum bonū petentibus te? Ecce filius tuus de regione lōginqua reuertitur, dolēs et penitens petit a te piscem fidei. Sicut enim piscis latitat sub aquis ita fides est de ijs, que non videntur, petit dico, fidem verambt letetur in salutari tuo. Nunqd dabis ei inutile dilatatū de nena de tortuoso & antiquo serpente diabolo proficiscentia? Peto a te domine ouū speī, vt sicut ex ouo sperat pullus, ita ex spe ad visionem salutaris tui michi venire concedas, vide ipsa spe egrediatur visio quasi pullus de ouo Peto ouum speī, vt interim spe ipsa saluetur anima mea in hac lachrymarum valle, & letetur in salutari tuo. Nunquid dabis michi desperationis scorpionem, vt sicut scorpio in extremitate caude habet venenū, ita ego, in extremo vite reseruem peccatum blandiarq̄ michi in illecebris mundi, sicut scorpio &

facie blandici videtur? Peto etiam Domine a te panē charitatis Chriſti, qua ſe ſicut panis omnibus communicat, vt ſemper gaudeam in ſalutari tuo. Nunquid lapidem dabis michi, hoc eſt, cordis duritiā? Abſit. Cur itaq; diffidā petere & impetrare magna a te Domine, qui me excitas et invitas ad petendum et pulſandum vſq; ad importunitatem? Quid vero tibi gratum magis & michi ſalubriꝰ petere poſſum ꝙ vt reddas mihi letitiam ſalutaris tui?

¶ Jam guſtaui quam dulcis ſit Dominꝰ, quā leue, et ſuaue ſit onus eius. Memor ſum quā ta pace, quanta animi tranquilitate fruebar, quando in domino gaudebam et exultabam in Deo Jeſu meo. Jdeo nūc magis doleo, quia ſcio quid perdidi, ſcio quam maxima bona amiſi, ideo iportune clamo. Redde michi letitiā ſalutaris tui. Redde qō per peccata mea abſtuli. Redde qō mea culpa perdidi. Redde obſecro, per merita eius, qui ſemper ſtat ad dexteram tuam et interpellat pro nobis, vt per Jeſum ſentiā te michi placatum, vt ſit ſi gnaculū, ſup cor meū, vt dicam cū Apoſtolo, Chriſto cōfixꝰ ſū cruci,

in the face? J deſyer of the alſo (o Lorde) the breade of Chriſtes charite by ꝑ which he dothe comunycate hym ſelfe (euyn as breed) vnto all men that J maye euer reioyſe in thy ſaufnge helthe, wylte thou gyue me a ſtone, that is to ſaye, hardnes of herte? God forbyde. Why ſhall J thꝰ myſtruſte for to deſyer and obtayne great thinges of the (o Lorde) ſeynge thou ſtiryſt me vp & byddeſt me alke and knocke euyn tyl J ſeme importunate? And what thinge can J alke which ꝯ ſhalbe better contente with all, or els that ſhulde be more holſome for me than that thou ſhuldeſt make me reioyſe in thy ſonne our ſauynge helthe?

¶ Nowe haue J taſted howe ſwete the Lorde is howe eaſy & pleaſaunt his burthen is. J remember what peace and trāquilite of mynde J was in, whā J ioyed in God, and reioyſed in Chriſte my lorde and ſauiour, therfore am J nowe in more ſorowe, for J knowe what goodnes and commodite J haue loſte, therfore wyll J crye more importunatlye: Make me agayne to reioyſe in thy ſaufnge helth, reſtore me agayne, the thynge whiche my ſynnes haue loſte. Reſtore me that which through my faute is periſhed within me. Reſtore me (J beſeche the for ẏ ſake that euer is on thy rygẏt hande, and maketh intercellion for vs) thy gracious fauour, that J may perceyue that through hym thou arte pacyfyed to wardes me that it may be as a ſeale vpō my herte, and that J maye ſay with the Apoſtle Paule Galathas .vj. J am crucifyed with Chriſt,

J lyue

I lyue verely, yet nowe nat I, but Chryste lyueth in me, But bycause my frayltye is great, strengthe me w̄ a principal spirite that no troubles, or afflictyons may seperate me from Chryst ꝑ no feare may cause me to renie ꝑ, and no paynes may make me slyde from the. My strengthe is nat sufficyent to resyste, and fyghte with that olde serpēt, and to preuayle against him. Peter hathe taught me howe greate our infyrmytie is, he sawe the w̄ hys bodely eyes (Lorde Iesu) and was moste familyarly conuersaunt, with the he talked of thy glorie in ꝑ mountayne, whan thou waste transfygured: he herde the fathers voyce, he sawe thy manyfolde, and wounderous workes, ye and throughe thy power dyd hi selfe many myracles. He walked on his feate vpon the waters, & herde dayly thy myghty and swete wordes: he thought him selfe moste feruēte and hote in the faythe, and sayde that he was redy to go with ꝑ, both into prison, and vnto very dethe. And whan thou toldest hym that he shulde denye the, he beleued the nat, he trusted in hys owne strenthe, and trusted more vnto him selfe, beyng but a man, than vnto the, being very god, But whan the hādemayden sayde vnto him. Thou art of the same company, he was afrayde by, and by, and denyed the. There came an other mayde, and sayde: Surely ꝑ arte of the same folke: And he denyed the agayne.

The coulde nat stande before wymen, howe shulde he than haue stande before kynges, & tyrauntes? And whan he was yet ons vno aſit iam non ego, viuit vero i me chriſtꝰ. Verum quia magna eſt fragilitas mea. Spiritus principali confirma me, vt nullo pertur bationibꝰ a Chriſto ſeparari valeā, nullis terroribus a te recedere, nullis cruciatibꝰ infirmari. Non enim virtus mea tanta eſt, vt pugnare poſſit cū antiquo ſerpēte, & ei preualere. Petrꝰ me docuit, quāta ſit infirmitas nēa, ipſe vidit te Dñe Jeſu, & tecū familiariſſime conuerſatus eſt, gloriam tuā in mōte guſtauit, quādo tranſfiguratꝰ es, vocē patris audiuit. Mira opa oculis ſuis conſpexit, ipſe quoq; virtute tua miracula fecit. Super aquas pedibꝰ ābulauit, ꝓba tua tā potentia, tā ſuauia quotidie audiuit, feruētiſſime fidei dicebat, dicebatq; ſeparatum recum, et in carcerem & in mortem ire et cum negationem ipſius denunciaris ei nō tibi credebat, in virtute ſua confidebat, magis ſibi homini quam tibi Deo fidem adhibebat. At cū ancilla dixit ei, Tu de illis es, ille territꝰ negauit. Venit alia ancilla, & dixit. Vere tu ex illis es, & iterū negauit.

¶ Non potuit coꝝ mulieribꝰ ſtare, quomodo ſteteriſſet coꝝ regibꝰ et tyrannis? et cū iterū ab

aliquibus interrogaretur & accusaretur, cepit turare & detestari quia non nouisset te, qđ putas dicebat? arbitror q̄ per deum et per legem Moysi iurabat, q̄ te nō nouerat, et detestabatur, dicens: Putatis vos me discipulū huius Samaritani, seductoris ac demoniaci, q̄ legem nostrā destruxit? Ego discipulus illius sū, hunc autē nescio vnde sit. Deo gratias, q̄ cessauit interrogatio, nec quidem cessasset negatio, mille interrogationes, mille fecissent negationes, imo mille periuria et detestationes. Sed he interrogationes fuerunt verba, qđ rogo, si indei venissent ad verbera? Nihil certe Petrus reliquisset, quo se p̄ negationes et periuria, detestatiōes ac blasphemias de manibus eorum expiciuisset. Tu autē pie Dñe, respexisti eū, et statim petrū suū cognouit, nec tamen ausus est in medium p̄silire, et cōfiteri te filiū dei esse q̄ nondum cōfirmatus erat virtute ex alto. Nā p̄procul dubio iterū negasset, si flagella sibi p̄parata vidisset, imo matutinoti cōsilio egressus est foras, et fleuit amare Tu vero post resurrectionem tuā apparuisti ei, consolatus es eū nihilominus latebat p̄pter metū Judeorū,

yet ons more enquired of the by standers, and was accused to be one of hȳ disciples, he beganne to curse, and to swere, that he knewe nat, what thynke you he sayde, I suppose that he sware by God, and by the lawe of Moyses that he knewe the nat, addynge suche wordes. Thynke you that I am the dyscyple of thys Samaritane, whiche, deceyueth the people whych is inspired with the deuyl, & destroyeth our lawe? I am the dyscyple of Moyses, and knowe nat from whence this felowe is. Blessed be God that they ceased enquyrynge any further, for else wolde he neuer haue ceased denyenge the so that a thousande interrogacyons wolde haue made a thousande flat negacyons: ye a thousande curses and periuries, yet were these interrogacyōs but wordes. What wolde he haue done (I praye the) yf they hade scourged hym and bufetted hym well? Truely he wolde haue sought all meanes, denyenge, forswerynge, cursynge, and blasphemynge vntyll he hade escaped theyr handes. But thou mooste meke Lorde lokedest backe vpon hym and by and by he knoweledged hys offence. Neyther yet durste he leape into the myddes of them & confesse the to be the sonne of God, for he was nat yet strengthed wt power from a boue, so that without dout he wold haue denyed the agayn yf he had sene any ieopardie at hande, therfore as it was moste mete for him, he wēt forthe & wept bitterly. But ꝑ after thy resurrection apperedest vnto hym & cōforttest hym & yet hyd he hi selfe for feare of the Jewes

he sawe

he sawe the so gloryously ascendinge vn
to heuen and strengthed by the syght &
confortе of aungels/and yet durste he
nat go abrode,for he hade learned by ex
perience to knowe his owne fragilite
and had proued his weakenes. Therfo-
re dyd he tarie and wayte for the holy
ghost which was promysed. When he
was come and hade fylled Peters hert
with grace/than slept he forth:than be-
gan he to speke /and than with great
power and sygnes bare he wytnes of thy
resurrecyon. Than feared he neyther ỹ
hye prestes neyther yet kynges,but re-
ioysed in tribulations and receyued the
crosse with all myrthe & gladnes. Ther-
fore strengthen me Lorde with a princi-
pall spirite that I maye continually re-
ioyse in thy sauynge helthe/or els can I
nat beare so many assautes agaynst me.
The flesshe coueyteth contrary to the spiri-
te. The world assayleth me on euery sy-
de the deuyll slepeth not. Gyue me the
strēgth of thy spirite that there may fall
by mysyde a thousande and ten thousāde
by my ryght hāde that I maye be a sure
and strōge witnes of thy fayth/for yf pe-
ter whom thou ēduedest with so many ha
nourable gyftes/dyd fall so wretchedly/
what shulde I do Lorde which haue ne-
ther sene thy narural presens:nether ha
ue tasted of thy glory in ỹ mountayne:ne
ther haue sene thy gracyous myracles:ye
and haue scarsely perceyued thy marue-
lous workes,and haue neuer herde thy
voyce/but haue bene euer subdued vnder
synne therfore strengthe me with a prin-

bdit te in celū tā glo-
riose ascēdētē angelo
rū visione cōsolatione-
q confortatus est: nec
tamē in publicū pdire
audebat, experientia ḡp
pe didicerat fragilita-
tem suā pbanerat infir
mitatem, imo expecta
bat promissū spūs sanctū
venit & repleuit gra pe
ctus eius. Tūc prodijt
tunc loqui cepit, tūc vir
tute magna testimoniū
resurrectionis tue red
didit, tūc principes sa
cerdotum & reges non
timuit: sed gloriabatur
in tribulationib⁹, cru-
cēq; pro sūmis delicijs
amplexabatur. Itaq; to
mine in spū principali
cōfirma me, vt iugiter
permaneam i letitia sa
lutaris tui, alioqui cō-
tra tot bella persistere
non possum. Caro con-
cupiscit aduersus spūm
mūdus vndiq; me pre
mit diabolus non dor-
mit, da michi virtutē
spiritus tui, vt cadant
a latere meo mille & de
cē milia a dextris meis
vt sim fidelis & fortis
testis fidei tue. Si etiā
Petrꝰ quem tot mune
ribus & gratijs donare
ras, ita miserabiliter
cecidit, quid ego Dñe,
quid facerem si nec te
carne vidi, nec gloriam
tuam in mōte gustavi/
nec mirabilia tua psal-
xi: q̄nimo opera tua mi
riscabix a lōge intelleri
tuāq; vocem nūq̄ audi-
ui: sed in peccatis semp
fui. Spiritu itaq; pru

cipali ꝯfirma me, vt in
tuo obsequio ꝑseuerare
valeam, et dare ꝓ te
animam meam.
Docebo iniquos vias
tuas, et impij ad te cō-
uertentur.
¶ Non hoc! Dñe teme
ritati ascribas, si docere
cupio iniquos vias
tuas. Non enī iniquos
infamis, & in vinculis,
iniquos docere cupio:
sed si reddideris mihi
letitiā salutaris, si me
spiritu ꝓncipali ꝯfir
maberis. si me liberū
miseris, tūc docebo in
quos vias tuas. Non
enī hoc est tibi difficile
qui de lapidibus possis
suscitare filios Abrahe
nec peccata possunt ob
uiare tibi, si voluer̄ hoc
facere, quīmo vbi abū
dauit peccatū, superabundauit & grā. Paul⁹
spirans minarum et ce
dis in discipulos dñi
ni, potestatem accepit,
vt si quos inueneritvi-
ros ac mulieres te se-
quentes, tuamq; fidem
confitentes, vinctos p
duceret in Hierusalem
Ibat igitur furijs infe
ctus, sicut lupus rapax
et oues tuas disperde-
ret, raperet, & occide-
ret. dū ergo esset i via i
feruore ꝑsecutionis, in
actu peccati, dū te ꝑse-
queretur, dū tuos occi
dere vellet, dū nulla ei
ineffet ad gratiam ꝓ-
paratio, nullaq; pecca-
ti cognitio quando to-
tis viribus tibi aduer-
sabat, & blasphemabat,

cipal spirite that I may perseuer, in thy
seruyce and gyue me lyke for the sake.
I wyll instructe the wicked & they may
knowe thy wayes: and the vngodly shal
be conuerted vnto the.
¶ Ascribe nat thys Lorde vnto presūp-
cyon, if I go aboute to teache the vngod-
ly thy wayes, for I desyer nat to teache
as I nowe am wycked, vngodly, and vn
der the bōdes of synne, but yf thou make
me agayn to reioyse in thy sauyng helth
yf thou strengthen me with a principall
spirite, and yf also thou sette me fre, than
shall I teache the vngodly thy wayes.
Nether also is this hard vnto the/which
of verye stones canste rayse vp chyldren
vnto Abraham/Neyther can my synnes
be impediment vnto the yt thou wylte
this/but rather where synne is so aboun
daunt/there abounderh grace, Paule yet
brethinge out threatninges, and slaugh
ter againste the disciples of the Lorde re
ceyued cōmyssyon, that yf he founde any
whether they were men, or wymen, that
folowed the, and professed thy fayth, he
shulde bringe them prysoners to Hiern
salem. And forthe was he goynge lyke a
mad hare brayne, & as a rauinyng wolfe
for to straye abrode, rauyshe and kyll thy
shepe. But whyles he was yet i his iour-
ney, euyn in the hete of hys persecucyon,
and in actuall doinge of his syn, whyles
he was persecutynge the, and wold haue
slayne thy chosen, haynge no maner of
preparatiue vnto grace, nether yet know
ledge of his synne/whan with herte and
wyl he was thin aduersarie/blasphemed

and

and curſed the. Beholde the voyce of thy mercyable petye vnto hym sayēge: Saul Saul why perſecuteſt thou me? by the whiche voyce he was immediatly bothe layde alōge, and rayſed vp, he was layde alonge, and ouerthrowen, as ꝓcernynge hys body, but he was rayſed vp with the mynde, thou rayſedeſt hym vp that was in the ſlepe of darke ignoraunce, and pouredeſt in thy glorypous lyght in thoſe eyes whiche were oppreſſed with thys blynde ſlepe, thou ſheuedeſt hym thy fauourable face, and endued hym with thy gracyous mercy. Than was he rayſed as it hade bene from deth, he opened hys eyes, he ſawe the and sayde, Lorde what wylte thou that I do? and after dydeſt thou ſende a ſhepe to this wolfe, for thou commaundeſt Ananias to go vnto hym: And than whas he baptiſed, and anone was he replenyſhed with the holy ghooſte, and was made a choſen veſſell, to beare thy name before kynges, nations, and the chyldren of Iſrael. And without delaye he entred into the ſynagoges, and preached thy name ſtoutly, affermynge that thou art Chriſte. He diſputed/preuayled and confounded the Iewes. Behold Lorde euyn ſtreyght of a perſecutour, thou madeſt hym a preacher, and ſuch a preacher that laboured more than al the Apoſtles. O howe great is thy power. yf thou wylt of a wicked man make a ryghtwyſe/or of a perſecutour a preacher/who ſhall forbyde the. Who ſhall reſyſte the who may ſay vnto the: why doſt thou ſo?

tecp detellabatur. Ecce vox pietatis tue ſuper eum dicens. Saule Saule quid me perſequeris? qua voce ſtolico proſtratus et erectus, proſtratus eſt corpore, erectus eſt mente, excitaſti dormientem: oculis lomno grauatis infudiſti lucem tuam, oſtendiſti faciem tuam, effudiſti ineſtabilem miſericordiam tuam. Surrexit mortuus oculos aperuit, videt te, et att. Domine quid me vis facere? Miſiſti lupum ad agnū miſiſti ad eam Ananiā, Baptizatus eſt, et repente ſpiritu ſancto repletus, factus eſt vas electionis ad portandum nomen tuum coram regibus et gentibus, et filijs Iſrael. Continuo ergo ingreſſus ſynagogas, intrepidus predicauit re affirmans, quoniam tu es Chriſtus. Diſputabat, inualeſcebat & confundebat Judeos. Ecce domine, quia ſtatim de perſecutore feciſti eum predicatorem, et talem ac tam magnum vt plus ceteris Apoſtolis laborauerit.

O mira virtus tua, ſi volueris de iniquo facere iuſtū, de perſecutore predicatorem: quis prohibebit? quis reſiſteret tibi? quis dicere poterit, cur ita facis

Oia ḡenꝛ voluisti in celo ⁊ in terra, in mari ⁊ in ommbus abyssis. Non ergo arrogantia imputetur, si non mea sed tua ⁊ tute vocere cupio iniquos vias tuas. Scio enī me nichil tibi offerre posse, qō oculis tue pietatis magis placet, hoc sacrificium est oꝛ maximū, nichil etiā possū offerre mihi vtilius. Si ergo me in alium virū mutaueris docebo iꝯnos vias tuas. Non vias platonis, nō Aristotelis, non implicationes Syllogismorum, non Philosophie dogmata, non Rhetoꝛ inflata verba, non vias vanitatis, non vias ducentes ad moꝛtem: sed vias tuas ⁊ ꝓcepta tua que ducūt ad vitā, non vnam viam tantuꝫ: sed multas vias, qꝫ multa sunt ꝓcepta tua: oēs tamen vie terminant ad vnam oēs enim in vna charitate que a deo coniungit animos fidelium vt sint eis coꝛ vnum et anima vna in domino, vt certe diuerse vie, diuerse vite: p aliā namq incedunt Clerici, p aliam Monachi, per aliam mēdicātes, aliāq tenent matrimonio cōiuncti, aliam in viduitate degentes et continētes, aliam virgines aliā sequunt ꝓncipes, aliam Doctoꝛes, denicq diuersi statꝰ hoim per diuersas vias ad patriam celestē ꝓficiscunt.

All thinges that thou woldest haue thou made in heuē and in erthe/in the see and in all bottomlesse depthe. Therfoꝛe imputeit nat to arrogancye yf I coueyte thꝛoughe thy power, and nat thꝛoughe myne owne to teachꝫ wicked thy wayes foꝛ I knowe that I can offer nothynge which can be so acceptable in thy Godly syght/this is the moste pleasaunt sacrifyce/and also foꝛ my synguler pꝛofyte/nowe yf thou chaunge me into a nother man/than wyll I teache the wycked thy wayes nat the wayes of Plato and Aristotle/nat the intricate and sotle pꝛoposicyons of mānes wytte, nat the instructyons of Philosophie/nat the paynted woꝛdes and vayne colours of the rethoꝛicās Nat woꝛldly maters and policyes/nat vnfrutfull wayes of vanite/nat wayes ꝫ leade men into deth. But thy wayes and thy pꝛeceptes whiche leade vnto lyfe, neither wyll I teache them only one waye, but many wayes, foꝛ many are thy commaūdemētes/howe be it al these wayes, do ende in one/that is to say, in lowe and charyte/whiche dothe so combynde the faythful hertes/that they haue one mynde and one wyl in God. Oꝛ els may we vnderstande by thy many wayes, the diuers maner of lyuynge/wherin euery man walketh accoꝛdynge vnto his vocatyon/some maried/some lyuynge chaste in wedowe hode/some virgyns and so foꝛthe/these walke dyuers wayes in to theyꝛ heuenly enheritaunce/euery man cholynge one in whiche he maye beste subdue his rebellious members.

Thus

Thy wyll I teache the wycked thy wayes accordynge to theyr capacyte & condicyõ. And the vngodly shalbe conuerted vnto the/for I wyl preache vnto them nat my selfe/but Christe crucifyed/& they shalbe conuerted nat vnto my prayse, but vnto the/gyuynge the all honour and prayse/ they shall leue theyr owne wayes/and come vnto thyn, that they maye walke in them/and so consequently atteyne vnto the.

Delyuer me from blodes (oh God) the God of my helth and my tõgue shal triumphe vpon the rigthwysnes.

I am styfled in moch blode/and from the depth of it shal I crye vnto the, Lord Lorde herken vnto my voyce. Marke nat Lorde for I am euen at the very poynt of dethe/this blode that I speake of/are my synnes/for as the bodely lyfe consysteth in blode/euyn so is the lyfe of a synner in hys synne: poure out the blode/and the beaste dyeth: poure out the synne knowlegynge it vnto God/ and the synner dyeth and is made rigthwyse. Neyther am I wrapped in blode/but ouer whelmed and drowned in blodes/ful stremes of blodes do dryue me into hel/helpe me Lorde lest I perysshe. Oh God whiche gouernest all thynges/whiche onely canst delyuer me in whose hande is the spirite of all lyfe/ryd and purge me from these blodes. Delyuer me from blodes (o God) the auctor of my helthe. God in whome only consysteth my saluacyon. Delyuer me Lorde/as thou Delyueredest Noe

Docebo itaq; iniquos vias tuas vnumquẽq; iuxta conditionem & captum suum, et ipsi ad te conuertentur. Quapropter dicabo etc, nõ metipsũ, sed Christũ crucifixũ, imo nõ ad laudes meas sed ad te conuertẽtur, relinquẽt enim vias suas vt veniãtes ad tuas, quas & ad te perueniant Libera me de sanguinibus deus deus salutis mee, & exultabit lingua mea iustitiã tuam In multis sanguinibus sufficor, et de profundis eorum clamabo ad te domine, dñe exaudi vocem meam. Ne differas domine, qm moriti proximus sum, sanguis met peccata mea sunt. Sicut enim i sãguine est vita carnis, ita i peccata est vita peccatoris, effundo sanguinẽ et moritur animal, effũdo per confessionẽ pctm morietur peccator, & iustus efficitur. Ego igit non solum in sanguine inuolutus sum: sed etiã in sanguinibus immersus, gurgites sanguinum me trahunt ad ima ros, sacrum me mihi dñe ne peream libera me de sanguinibus deus: qui omnia gubernas & omnes qui sol⁹ potes me liberare, in cuius manu est spiritus vite. Libera me de sanguinib⁹ deus auctor salutis mee deus in quo solo est salus mea libera me domine, sicut liberasti Noe

de ꝛc̄is dñi. Libera me sicut liberasti Loth de incendio Sodomoꝝ Libera me sicut libera sti filios Israel de profundo maris rubri. Libera me sicut liberasti Jonam de ventre ceti. Libera me sicut libera sti tres pueros de camino ignis ardētis. Libera me sicut liberasti petrum de periculo marꝯ. Libera me sicut libera sti paulum de profundo pelagi. Libera me sicut liberasti infinitos pr̄ōres de manu mortꝯ et de portis inferni: ⁊ exultabit lingua mea iustitiā tuā. i. ꝓpter iustitiam tuā, q̄ in me sēciam y gēam tuā. Justitia em tua vt dicit Apostolus, est per fidē Jesu Christi in omnes ⁊ sup omnes qui credunt in eū. Exultabit itaq̄ lingua mea laudando hāc iustitiam tuam, extollēdo gratiam tuam, magnificando pietatē tuā confitendo peccata mea vt in me laudem misericordia tua: q̄ tam magnum peccatorē digna ta sit iustificare: vt cognoscant oēs homines q̄ salus speranteꝫ in te, ⁊ liberas eos de manu angustie dñe deus noster Dñe labia mea aperies: et os meum annūciabit laudem tuam.

¶ Quia si voluisses sacrificium dedissem vtique holocaustis non delectaberis. Sacrificium deo spūs contribulatus: cor contritum et humiliatum deus non despicies. Benigne fac domine in bona voluntate tua Sion: vt edificentur muri Jerusalem. Tunc acceptabis sacrificium iustitie oblationes et holocausta: tunc imponent super altare tuum vitulos.

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from the waters of the flode. Delyuer me as thou deliueredst Loth from the fyer of Sodome. Delyuer me as thou delyueredst the chyldren of Israel from the depte of the red see. Delyuer me as thou delyueredst Jonas from the bely of the whale Delyuer me as thou delyueredst the thre chyldren from the furnace of burnyng fyer. delyuer me as ꝑ delyuered ꝑeter frō the perpil of the see. Delyuer me as thou delyueredst ꝑaule from the depth of the see. Delyuer me as thou hast delyuered synfull synners from the power of deth and from the gates of hell. And than shall my tongue tryumphe thy ryghtwysnes/that is/for thy rightwysenes which I shall feale and perceyue in me throughe thy gracyous fauoure. For thy ryghtwysnes (as the Appostle sayth Roma. iij.) cometh by the faythe of Jesu Christe vnto all/and vpon al them that beleue in hym/than shall my tongue tryumphe in prayesynge thys thy ryghtwysnes/commendynge thy fauour/magnifienge thy petye/knowlegynge my synnes/that thy mercy may be declared in me whiche worlde vouchesafe to iustyfye suche a great synner/⁊ that al men may knowe that thou sauest them whiche truste in the/and delyueredst them from extreme anguysshe/and aduersytie (Oh Lorde our God.)

Lorde open thou my lyppes: and than my mouth shal shewe forth thy prayse.

¶ Thy prayse is a great thinge (oh lorde) for it procedeth out of thy fountayne wherof no synner drynketh. It is no glorious

prayse

prayse that cometh of a synners mouthe/delyuer me therfore from blode(o Lorde)that God of my helthe/& tōgue shall magnifie thy ryghtwysnes. And thā shalt thou Lorde open my lyppes/& my mouth shall shewe forth thy prayse for thou hast the kaye of Dauyd which shetest & no mā openeth/& openest & no man shuteth/therfore opē thou my lyppes as thou openest the mouthes of infauntes/& suckelynges/out of whose mouthes thou haste stablyshed thy prayse. These truely were thy Prophetes, Apostels,& other sayntes/whiche haue praysed the with a single & pure hert & mouth/& nat the philosophers and oratours which sayd/we wyl magnifie our tonge,our lyppes be i our owne power who is our god? They opened they owne mouthes/& thou openest them nat/neyther yet stablyshed thy prayse out of theyr mouthes Thy infauntes Lord praysed the and delyuered them selues. The philosophers went about to prayse thē selues & magnifye theyr owne name. Thy suckelynge extolled thy fame & glory which they knewe throughe thē uely fauoure. The philosophers knowynge ꝑ onely by naturall creatures/coulde neuer perfectely expresse thy renowme. Thy sayntꝭ magnifyed ꝑ with theyr herte:mouth & good workes. The philosophers only w̄ wordes & theyr owne sotle ymagynacyōs/thy chyldrē haue spred thy glorie throughe out all ꝑ worlde. The phylosophers haue istruct but a fewe of theyr owne adherentes.

in ore peccatoris. Liberes ergo me de sanguinibus deus deus salutis mee, & exultabit lingua mea iustitiā tuā. Tue dñe labia mea aperies, & os meum annūciabit laudem tuam Tu enim habes clauem Dauid, qui claudis & nemo aperit. Tu ergo aperies labia mea sicut aperuisti labia infantium et lactentium, ex quorū ore perfecisti laudem tuam. Hi profecto fuerunt prophete & Apostoli, ceteriq; sancti tui, qui te simplici et puro corde & ore laudabant: non autem philosophi & oratores qui dixerunt linguam nostram magnificabimus labia nostra apud nos sunt: quis noster Deus est? Aperiebāt ipsi labia sua, non tu aperiebas ea, imo ex eorum ore non perfecisti laudē tuam. Infantes tui domine laudabāt te, & seipsos despiciebant. Philosophi dū se laudare gestiebant seipsos magnificare volebāt. Lactentes tui laudabant gloriam tuam, quā per gratiam super celestem cognoscebant. Philosophi per sola naturalia te cognoscentes, laudes tuas perfecte exprimere non poterant. Sancti tui corde et ore, bonisq; operibus te laudabant. Philosophi solis verbis et inflata sapientia. Quere tui in toto terrarum orbe Laudes tuas diffuderunt, Philosophi vix paucis discipulis predicauerunt.

Amici tui laudibus tuis innumerabiles homines a peccatis ad virtutes et ad veram felicitatem conuertebant Philosophi nec veras virtutes nec veram felicitatem cognoscebant Dilecti tui inestabilem pietatem tuam, quã ostendisti in filio charitatis tue ꝺicaueruñt, philosophi hãc nullo pacto intelligere potuerũt Ex ore infantium et lactentium perfecisti laudem tuam. Semper enim tibi soli placuit ex altare humiles & humiliare superbos. Quia ergo superbis semper resistit, da michi veram humilitatẽ, vt ex ore meo perficias laudem tuam. Da michi cor parvuli, qui nil cõuersus fuero sicut parvulus, nõ potero introire in regnum celorꝝ. Fac me sicut vnum de infantibus et lactentibus tuis, vt semper pendeã ab vberib⁹ sapientie tue quia melioza sũt vbera eius vino et melior est sapientia cunctis opib⁹, et omnia que desideraũ, huic nõ valẽt comparari influit⁹ enim thesaur⁹ est hominibus, quo qui vsi sunt, participes facti sunt amicitie Dei. Si ergo me parvulũ feceris, laudem tuam i ore meo perficies. Tunc eni aperies labia mea, & os meum annunciabit laudem tuã, annunciabit ꝺ̃ppe y recte, sicut ex ore infantiũ et lactẽtiũ perfecisti laudem tuam.

Thy frendes with spredynge thy glorye haue conuerted innumerable men from syn vnto vertu and vnto true felicite. The philosophers nether knewe true vertues neyther yet true felicite. Thy welbe loued haue preached openly thy pounteous gentlenes, and mercyable fauoure, whiche thou shewedest in thy deare sonne vnto all the worlde. But the philosophers coulde neuer obtayne to knowe it. Therfore out of the mouthe of infauntes and sucklynges. hast thou stablyshed thy prayse, for it haue euer pleased the to exalt the humble and bringe lowe the proude nowe seinge thou doest euer resist the proude gyue me true humilite that thou mayst stablyshe thy prayse by my mouth. Gyue me a chyldes hert, for except I turne backe and become as a chylde I can nat enter into the kyngdome of heuen, make me as one of thy infauntes or sucklynges, that I maye euer hange on the teates of thy wysedome for thy teates are better than wyne, and thy wysedome better than all ryches, so that nothynge can be compared vnto it, for it is to men an infinite treasure whiche they that vse are made partakers of the frendshype of God, therfore if thou make me a chylde than shalte thou stablyshe thy prayse in my mouthe, for than shalt thou open my lyppes and my mouthe, shal parfeytly declare it euyn as thou haste publyshed it by the mouthe of thyne infauntes and sucklynges.

yf thou

yf thou haddest delyted sacrifyces I had surely offered them, but thou delyghtest nat in brent sacrifices.

¶ My mouthe Lorde shal shewe forthe thy gloryous fame, for I knowe þ thy thynge is moste acceptable to the, ye the thou sayest by the prophete. Psal. xlix. þ sacrifyce of prayse shall glorifye me, and by that meanes shall I be entised to shewe hym my sauynge helthe, therfore wyll I offer prayse vnto the euyn the praise of infauntes and suckelynges for my synnes. And why shall I offer for my synnes rather prayse thē thā sacrifyce? for if thou haddest delyted sacryfyces I hade surely offred them, but thou delyghtest nat in brente sacrifices canste thou be pacefyed with the blode of calues or gotes? Ether doste thou desyre golde whiche possessyst heuen and earthe? other wylte thou that I sacrifyce my body the whiche delyrest nat þ deth of a syner, but rather that he were cōuerted and lyue? Neuerthles I wyll chastē my flesche i a measure þ throughe thy grace it maye be subdued vnto sease & obey it, for in this poynt also yf I passe measure, and bryngе my body soo lowe that it is apte to serue my neyghboure and to do that office whiche is apoynted me of God, it shalbe iputed vnto me for synne. Let your seruynge of God be reasonable saythe þ apostle. Ro. xij. And thou haste sayde also by þ prophete. I require mercy & nat sacryfyce Osee. vj. Therfore shall my mouth shewe for thy prayse, for thys oblacyon

Quoniam si voluisses sacrificium, dedissem, vtiq; holocaustis nō delectaberis.

Os meum dñe annunciabit laudem tuā. Scio enim hoc tibi gratissimū esse, cū p ppheтā dicas. Sacrificium laudis honorificabit me, & illic iter quo ostendā illi salutare meum: offeram itaq; laudem tibi, laudem inquā infantium et lactentium pro omnibus peccatis meis. Et quare laudem tuam potius quam sacrificium offeram tibi pro peccatis meis? Quoniā si voluisses sacrificium dedissem: vtiq; holocaustis non delectaberis. Nunquid sanguine hircorum aut vitulorum placari poteris? Nunquid mā ducabis carnes taurorum aut sanguinem hircorū potabis, an forte aurum queris, qui ceū & terrā possides. Nun vis vt cor pus meū sacrificem tibi? qui non vis mortem peccatoris sed magis vt cōuertatur & viuat. Castigabo tamen cū mensura carnem meā, vt per gratiam tuam rationi subiecta sit, eiq; deseruiat, nā et in hoc si mensurā excessero, mihi imputabit ad peccatū. Rationabile (inquit Apostolus tuus) obsequium vestrum. Tu quoq; dixisti per prophetam: Misericordiam volo, et non sacrificium. Igitur cor meum annunciabit laudem tuam quia hec obla-

tio honorificat te, & pandit nobis iter ad salutare tuū, paratū cor meum Deus paratū cor meum, paratū p gratiā tuā, ad oia q̄ tibi grata sunt, faciendā, hoc vnum inuenī tibi acceptissimum, hoc offeram tibi, hoc semper erit in corde meo, hoc personabunt labia mea, quoniam si voluisses sacrificium corporale, vtiq; dedissem, paratū eni est cor meum per gratiā tuam vt impleat voluntatem tuam: sed hmōi holocaustis non delectaberis, corpora enim fecisti propter spiritus, ideo tu spiritualia, non corpora lia q̄rīs. Dicis enim in quodam loco. Porrebe filii mi cor tuū mihi, hoc est sacrificium quod tibi placet, cor dolore peccatorum et amore celestium bonorum inflammatum offeratur tibi, & nequaq̄ amplius repetatur hmōdi holocausto tu delectaberis.

Sacrificium Deo spiritus contribulatus, cor contritum et humiliatū Deus non despicies.

¶ Spiritus quidem contribulatus, non caro contribulata tibi placet. Nā caro contribulatur: quia terrena q̄ optat, non habet, vel certe i se sentit q̄ odit. Spiritus vero contribulatur de culpa, quia fecit cōtra Deum quem amat. Dolet se suū creatorem & redēptorē offendisse, se sāguinē ei⁹ despexisse, se tā bonū et dulcem

cyon doth honour the, and sheweth vs the way vnto thy sauig helth, my herte is redy (oh God) my hert is redy, it is redy thrōughe thy grace to do al thiges which are pleasaūt vnto the: thys one thynge haue I founde most acceptable vnto ꝑ, that wyll I offer vnto ꝑ, ꝑ shall euer be i my herte, on ꝑ shall my lyppes euer be harpynge, yt thou haddeste desyred a bodely sacrifyce I wolde surely haue gyuen it the, for my hert is redy thrōugh thy grace to fulfyll thy wyll: but in suche brente sacrifyce hast thou no delyte, thou madest the body for the spirite, therfore seketh thou spirituall thynges, and nat bodely, for thou sayest in a certayne place. Pro. xxiij. My sōne gyue thyne herte vnto me, this is the herte that pleaseth ꝑ. Let vs offer vnto the an herte repentynge with sorowe of our synnes and enflamed with the loue of heuenly thynges, and thā wylt thou desyer no more, for with suche a sacrifyce wylth thou be content.

A sacrifyce to God is a brokē spirite: a contrite and hūble herte thou shalte nat despyce (oh God.)

¶ A broken spirite & nat broken flesshe pleaseth the (O Lorde) for the flesshe is broken, and vered bycause he hath nat the carnall thiges that he desyereth: or els fealeth in hym selfe suche thynges as he hateth. But ꝑ spirite is broken & vnquieted for his faute, because he hathe offended agaynste God whō he loueth. He sorroweth that he hath synned agaīst hys maker & redemer, ꝑ he hathe

despysed

despysed hys blode, ꝓ he hathe not regarded suche a good & louynge father: thys broken and sorowynge spyryte is vnto the a sacrifyce of moste swete fauoure which nat with stādynge hathe hys confection of moste bytter spyces, euyn of the remembraunce of oure synnes, for whyles our synes are gathered togyther into the morter of the herte, & beaten with the pestle of compunctyon, and made into ponder & watered with teares, therof is made an oyntment & sacrifyce most swet wt redolent offeringe thou wylt not despice, for ꝓ wylte nat despyse a contryte & hūble herte. Ther fore he ꝓ breaketh hꝫ stony hert whiche is made with ꝓ moost harde stones of syn, ꝓ he may therof prepare an oyntemēt of repētāce in abōdance of teares nat despayryng of ꝓ multitude & of the greuousnes of his synes, but hūbly offeryng (oh Lord) thꝫ sacrifice vnto ꝓ: he shal i no wyse be despised of ꝓ, for a broken & humble herte wylt ꝓ nat despyse (oh god) Mary Magdalyn which was a notable synner made suche an oyntmēte: & put it in the alabaster bore of her herte: she feared nat to entre into ꝓ ihu charees house, she hūbled yer selfe & flatte before thy fete, she was nat ashamed to wepe at thy meletyde, she could nat, speke for inward sorow, but her herte melted into teares, wt ꝓ whiche she washed thy fete, she wyped theym with her here immediatly, ye and anoynted thē with oyntement and ceassed nat kyssyng thē who euer saw such a nother thynge: ye or who

patrem cōtēpsiſſe: hic ergo spiritus cōtribulatus sacrificiū est tibi odoris suauissimi, ex aroma tibi enim amarissimis, id est, ex memoria peccatorum conficitur. Dum eni peccata in mortariolo cordis colliguntur, et pistillo cōpunctionis cōtundūtur, in pulueremq; rediguntur, atq; aquis lachrymarum humectantur, inde fit vnguentum & sacrificium suauissimū tibi, quod oblatum nequaq; despicies. Nā cor contritum & humiliatum deus non despicies. Qui ergo cor tuum saxeum ex durissimis peccatorum lapidibus constructum frangit & conterit, & inde vnguentū conficiat contritionis in abundantia lachrymarum, & de peccatorū multitudine aut grauitate minime desperans, humiliter tibi huiusmodi sacrificiū offert nullo modo a te despicietur: qr contritū & humiliatū deus nō despicies. Maria magdalena i ciuitate peccatrix tale vnguentum confecit: in alabastro cordis posuit Dominum ihesum ingredi non timuit, secus pedes tuos prostrata est, flere inter epulas nō erubuit, dolore prefla non loquebatur: sed cor eius in lachrymas soluebatur, quibus lauit pedes tuos, capillis suis tersit vnguento vnxit, et non cessauit osculari, quis audiuit vnquam tale? aut

quis vidit hunc similem? placuit itaq; tibi hoc ei⁹ sacrificium & a deo gratiꝰ fuit vt pharisco qui intꝰ hi debatur eã pretulerit⁹ verbis eni tuis insinuasti tantũ distare inter iustificationẽ Marie & iustitiam Pharisei, quantum inter se distant lauare pedes aqua, & abluere lachrimis, osculari semel faciem, et nõ cessari osculari, pedes ungere oleo, & ungere pedes unguento pretiosissimo: quinimo longe amplius Maria prestabat Pharisco: quia ipse nec aquã, nec osculum nec oleum tibi exhibuerat. O magna virtꝰ tua Domine, magna potentia tua, que se maxime parcẽdo & miserando manifestat. Vt deo igitur, quia cor contritum & humiliatũ Deꝰ nõ despicies. Idcirco huiusmodi cor tibi offerre studio, nec oportet me hoc verbis suadere, quia tu es Deus scrutans renes et corda, Suscipe ergo et hoc sacrificiũ meũ, quod si forte imperfectũ est, tu qui solus potes ipsum perficere: vt fiat holocaustum, id est, totum incensum ardore tue immense charitatis, vt tibi placeat, aut vt ipsũ saltem non despicias. Si etiã non despexeris, scio q; inueniã gratiam coram te & post hac nullus sanctorum tuorum, siue in celo, siue in terra me despiciet.

Benigne fac dñe i bona

or who hath euer herd of a thynge lyke vnto thys: Surely her sacrifice pleased the wel, & was so acceptable that thou preferredst it aboue the pharyse which in his owne syght was ryghtwise, for it may be gathered of thy wordes. Luc. vij. that ther was so moch differẽce betwene ỹ ryghtwysnes of Mary, & the Pharise as there was differẽce betwene these: to washe ỹ fete wt̃ water, & to washe thẽ wt̃ teares: to kysse one on the face, and nat to cease to kisse the fete, to anoint ỹ heed with oyle, & to anoint ỹ fete, wt̃ moste precyous oyntement, ye moch more precelled she ỹ Pharise, for he nether gaue the wather, kysse nor oyle. O greate is thy power Lorde, greate is thy myght whiche declareth it selfe most chefly i sparynge, & hauynge compassyon. Nowe se I wel that a contrite & meke herte thou shalte not despyce (oh Lord) And therfor endeuour I my selfe to offer such an hert vnto ỹ. Nether is it ynough that I saye so outwardly, for thou arte a god which searchest our hertes, and raygnes Accept therfore this my sacrifyce: and if it be vnperfyte, amẽde ỹ the defaulte which onely art of power that to do, ỹ it maye be a brente sacrifyce, all hole enflamed with the hete of thy boũteous charyte that it maye be acceptable vnto the, or at the leaste that thou despyce it nat, I knowe well ỹ I shal fynde fauour before ỹ, & than shall none of thy sayntes other in heuen or erth despyce me.

O eale gẽtle of thy fauorable benenolence

lence with Sion. Let the walles of Hierusalem be bylte agayne.

¶ Becaule it is wryte̅ psal.xviij. vnto the holye man ꝑ shalte be holy, and ꝓ the innocēt shalt thou deale innocētly, with the pure & chosen shalte thou do purely, & with the wycked shalte thou play ouer wharte: I am very desyerous that al men were saued & ꝑ they shulde come vnto the knoweledge of ꝑ truthe which thynge were very necessarye for them & also for my profyte, for by theyr prayers, exhortatiõs and examples I myght ryse from this fylthy synne and be prouoked daylye to procede vnto better. I beseche the therfore Oh Lorde althoughe I be a synner, that ꝓ of thy fauourable beneuolence wolden deale gentlye with Syon: that the walles of Hierusalem myght be bylte agayne. Syon is thy churche, for syon by interpretacyõ sygnyfyeth a toothyl, or a place where a man may se farre aboute hi. And euin so thy churche thzoughe the grace of ꝑ holy ghoste beholdeth a farre of the glozye of god accozdyng to the capacite of this lyfe and therfore sayde the Apostle. ij. Cozin. iij. all we with an vncouered face beholdyng as i a glasse the glozy of the lozde, after the same ymage ar transformed from glozye to glozye as by the spirite of ꝑ lozde. Lozd god howe smal is thy churche at this daye? almoste the hole worlde is fallen frõ the, for there are many mo miscreãtes than chrysten, and yet amonge the chrysten howe many are there whythe forsake

voluntate tua Sion, vt ædificentur muri Hierusalem.

¶ Quia enim scriptum est, Cum sancto sanctus eris, & cum viro innocẽte innocens eris, et cum electo electus eris, & cũ peruerso peruerteris: valde cupio omnes homines salvos fieri, & ad agnitionẽ veritatis venire hoc enim et eis necessarium et michi vtile esset. Nam eorum oratiõnibus, meritis, & exẽplis resurgerem, et ad meliora quotidie prouocarer. Rogo ergo te Domine quamuis peccator Benigne fac in bona voluntate tua Syõ, vt ædificentur muri Hierusalẽ Syon est ecclesia tua. Nam Syon interpretatur specula: quia ecclesia tua per gratiam spiritus sancti gloriam Dei pro captu hui⁹ vite speculatur. Vnde dicebat Apostolus. Nos reuelata facie gloriam Domini speculantes in eandem imaginem transformamur a claritate in claritatem, tanquam a domini spiritu, Domine Deus quam parua est hodie ecclesia tua. Jam totus mundus defecit, nam longe plures sũt infideles ꝙ Christiani. Inter Christianos autem vbi sunt, qui relictis terrenis gloriã Dñi

speculentur: Paucos in nenis comparatione eorum, qui terrena sapiũt, quoꝝ Deus deuter est, et gloria in confusione ipsoꝝ. Benigne fac Domine, in bona voluntate tua Syon, vt augeatur merito & numero Respice de celo, et fac benigne iuxta consuetudinẽ tuã, vt ignem charitatis e celo emittas super nos, q̃ consumat omnia peccata nostra. Fac Domie in bona voluntate tua vt non secundum peccata nostra facias nobis, neq; secundũ iniquitates nostras retribuas nobis: sed fac nobis secundum magnã misericordiam tuã. Tu Domine pater noster et redemptor noster, tu pax et gaudium nostrum, tu spes nostra et salus eterna, omnes a te bona expectant, dante te illis colligent aperiente manum tuam, omnia implebuntur bonitate. Auertente autem te faciem, turbabuntur. Auferes spiritũ eorum, et deficient et in pulverem suum reuertẽtur Emitte spiritũ tuũ & creabuntur, & renouabis faciem terre. Domie obsecro, que vtilitas in dãnatione tot miliũ hominum? Infern⁹ impletur ecclesia quotidie euacuatur. Exurge, quare obdormis Domine? exurge et nẽ repellas in finem. Benigne fac in bona volun-

forsake worldly thynges & seke the glorie of ꝑ lorde: surely ye shall fynde very fewe, in cõparyson of them whyche are addicte to worldely thiges whose god is theyr belly and glorye to theyr shame and cõfucyõ. Deale gentely lord of thy fauourable beneuolẽce with Syõ that it maye be encreased bothe in multytude and also in good lyuynge. Beholde from heuen and deale gentely as thou arte wonte to do: that thou wylte sende amonge vs ꝑ fyer of thy charyte, which maye consume all our synnes. Deale lorde accordynge to thy fauourable beneuolẽce and do nat with vs after our deseruyng, neyther yelde ꝑ vs agayne accordyng to our iniquities, but order vs accordig to thy greate mercy. Thou arte lorde our father and redemer, thou arte oure hope and euerlastyng helthe Euery man desyreth goodnes of the, if thou gyue it them than shall they gather it: if thou open thy hande al shal be fylled with plenty, whan thou turnest away thy face, than are they astonyede: whan thou gathereste i theyr brethe thã are they deade & retourne into earthe. And agayne whan thou brethedeste on them, thã are they created a newe: and thus renewest thou ꝑ face of ꝑ earthe, as in the Psalme. C. xiij. Lorde I praye the what profyte is there in the dampnacyon of so many thousãde men? Hell is fylled and thy church doth dayly decrease. Aryse Lorde, why sleapest ꝯ so longe? Aryse, & dyffer nat vnto the ende. Deale gẽtly of thy fauourable benevo-

lente

lence w̄ Syon, that the walles of Hierusalem may be buylded agayne, what is Hierusalem (whiche by interpretacyon sygnyfyeth the vylyon of peace) but the holy congregacyon, & cetye of ỹ blessyd, whiche is our mother? Her walles were decayed whā Lucyfer with his aungels fell, into whose places are the ryghtwyse men receyued. Deale therfore gently (Oh Lorde) with Sion, that the number of thy chosen may shortly be fulfylled, & that the walles of Hierusalem may be erected, & finyshed with newe stones which shall euer prayse ỹ, and endure euerlastyngly.

Thā shalt ỹ accept ỹ sacrifice of ryghtwysnes, oblacios, & brent offriges: than shal they lay vpō thy alter wātō calues

Whā ỹ hast delt gently of thy fauorable wyll, & beneuolence with Syon, thā shalt thou accepte the sacrysyce of ryghtwysnes, for thou shalte cōsume it with burnynge fyer, of thy loue, & charyte, & acceptedest thou the sacrysyces of Moyses, and Helyas, And thā accepteds thou ỹ sacrysyces of ryghtwysenes whā thou fatnest w̄ thy grace the soules which endeuoure thē selues to lyue ryghtwysely. What pfyteth to offer sacrysyces vnto ỹ whā thou acceptest thē nat Oh Lorde? How many sacrysyces offer we now a dayes which are nat pleasaūt vnto ỹ but rather abhomynable? for we offer nat ỹ sacrifices of ryghtwysenes, but our owne seremonies: & therfore are they nat accepted nor regarded of ỹ, where is now ỹ glorye of ỹ Apostles? where

tate tua Syon, vt edificentur muri Hierusalē. Quid est Hierusalem? que interpretatur visio pacis/nisi beatorum ciuitas sancta/que est mater nostra? Huius muri corruerunt quando Lucifer cum angelis suis corruit/in quorum loca assumuntur homines iusti Benigne igitur fac Dñe Syon/vt ciro impleatur numerus electorum/et edificētur perficiantur-q; muri Hierusalem ex lapidibus nouiste ssper laudantibus & permanētibus in eternum.

Tunc acceptabis sacrificium iustitie/oblationes et holocausta/tunc imponent super altare tuum vitulos.

Cum enim benigne feceris in bona voluntate tua Sion/acceptabis sacrificium iustitie/acceptabis dico/qz igne tue charitatis consumes/sic enim sacrificium Moysi et sacrificium Helie acceptasti. Tunc enim sacrificia iustitie acceptas/qñ animas que iuste viuere satagunt/gratia tua impinguas. Quid pdest sacrificia tibi offerre/quando non acceptas ea O dñe? Quot offerrimus hodie sacrificia, que tibi grata non sunt/sed potiꝰ abhominabilia? offerrimus enim sacrificia non iustitie/sed ceremonie nostre/ideo non sunt acceptā: vbi nunc? aplozū

gloria? vbi martyrū fortitudo? vbi predicatorū fructus? vbi monachorū sancta simplicitas? vbi primorum Christianorū virtutes et opera? Tunc enim acceptabis eorum sacrificia, quando gratia tua et virtutibus eos exornabis.

CSi quoq; tu benigne recipies Syō in bona voluntate tua, tūc acceptabis sacrificium iustitie, quia populus incipiet bene viuere et mandata tua seruare ac iustitiam facere, et super ipsum erit benedictio tua. Tūc oblationes sacerdotum et clericorum tibi accepta erunt, quia relictis terrenis ad perfectiorē vitam sese accingent, et vnctio benedictionis tue erit super capita eorum, tunc grata tibi erunt holocausta religiosorū, qui relicto torpore, & tepiditate eliminata, incendio diuini amoris omni ex parte consummabuntur. Tunc episcopi et predicatores imponent super altare tuum vitulos, qui in omni virtute consummati, et spiritu sancto repleti non dubitabant ponere animas suas pro ouib⁹ suis. Altare enim tuum quid est nisi cor tua bone Jesu, super quā oblatus fuisti: Quid vitulus salctiuiens significat nisi corpus nostrum. Tunc ergo imponent

where is the valyaunt persueraunce of martyrs? where is the frute of preachers? where is that holy simplycitie of them that vsed to lyue solitarie? where are the vertues, & workes of the christē whiche were in olde tyme? Than shalt thou except theyr sacrifyces, whā thou shalt decke, and garnyshe them with thy grace and vertues.

Also yf ỹ deale gently with Syon of thy fauorable beneuolence, than shalte thou delyte in sacrifyces of rygh̄twysenes, for ỹ people shall begynne to lyue wel to kepe his commaundemētes, and to deale iustly, & so shall thy people be endued wt̄ thy benefytes, & blessynge. Thā shal the oblacyōs of the preestes, & of the clargie be acceptable vnto ỹ, for they shal forsake theyr carnal affectiō, and endeuoure thē selues vnto a more perfyte lyfe, and so shall the oyntmēt of thy blessyng descēde vpō theyr heades Thā shal the brēt offerynges of the religyous be pleasaūt to ỹ, for they shal cast out al droulye sluggyshnes & false ꝓfydēce, & be holy enflamed & made parfyte wt̄ ỹ burnyng fyer of goddes loue. Than shall the byshoppes & preachers put calues vpō thi altare, for after they are ꝓfumate in all kynde of vertues replenyshed wt̄ the holy spirite they shall nat feare to gyue theyr lyues for theyr shepe. what is thyne altare swete Jesu but thy crosse wherupō ỹ wast offered? what signifieth a wantō calfe, but our body? Therfore, thā shall they put calues on thin altare, whā they shall offer

theyr

theyr owne bodyes to ye crosse, that is, vnto all afflictions and euyn vnto the verye deathe for thy names sake.

¶Than shall the churche florysshe and dilate her costes, than shall thy prayse be noysed from ye laste ende of the worlde, than shall ioye and gladnes fulfyll the hole worlde. Than shall thy sayntes reioyce i glorye and shall make myrthe in theyr mancyons wayenge for vs in the lande of the lyuynge. Accomplysshe in me euyn nowe Lorde ye, than whiche I so ofte name that thou mayste haue compassion on me accordynge to thy great mercy, that thou mayste receyue me for a sacrifyce of ryghtwysenes for a holy oblacyon: for a brente sacrifyce of good lyuynge, and for a calfe to be offered on thin altare or crosse by the whiche I maye passe from this vale of mysery that ioye whyche thou haste prepared for them that loue the.

¶Amen.

super altare tuũ vitulos: qñ corpora sua offerent cruci, id est, cruciatibus et morti pro nomine tuo.

¶Tunc florebit ecclesia, tunc dilatabit terminos suos: tunc laus tua resonabit ab extremis terre, tunc gaudium et letitia occupabit orbem terrarum. Tunc exultabũt sancti in gloria, letabuntur in cubilibus suis expectantes nos in terra viventium. Fiat obsecro Dñe nunc michi illuc tunc, vt miserearis mei secundum magnam misericordiã tuã, vt suscipias me in sacrificium iustitie, in oblationem sanctimonie in holocaustum religiose vite et in vitulũ crucis tue per quam transire merear ab hac valle miserie, ad gloriam illam, quam preparasti diligentibus te.